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JOURNAL

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EDITED BY

E. WASHBURN HOPKINS, AND CHARLES C. TORREY,

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JOURNAL OF THE AMERICAN ORIENTAL SOCIETY.

Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

INTRODUCTION.

DURING the summer of 1900, while living in Bhamdûn, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhil Jörjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in the following pages. The stories are written in the dialect of the Christians of Beirût.

In writing the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written the consonants as they are pronounced: ل and not ل, ض and not ض. I have thought best, however, not to write the Arabic phonetically when this would introduce confusion and prevent the recognition of a word by students of the classical language. Thus we write قال ل, and not the phonetic form, which might be written قَالَ لَوْ. The transliteration, on the other hand, has been written strictly in accordance with the actual pronunciation. By so doing, I have, of course, been obliged to depart from the principle which should govern the transliteration of the classical language: namely, that in reading the trans-

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing **كُلُّ** in the Arabic, in transliteration I have written *kullū*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellâhîn. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Râhil Jörjis Tâbit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Râhil Halil Salibî of Montclair and formerly of Bhamdûn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.

TRANSLITERATION.

׀ = ' . ' is used only when *hemza* occurs in the middle or at the end of a word.

ܒ = *b*.

ܬ = *t*.

ܬ = *t*.

ܓ = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ܚ = *h*.

ܚ = *h*.

ܕ = *d*.

ܕ = *d*.

ܓ = *r*.

ܓ = *z*.

ܣ = *s*.

ܫ = *š*.

ܥ = *g*.

ܦ = *l*.

ܛ = *t*.

ܽ = *z*.

ܾ = ܾ. This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ܾ being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

܂ = *g*.

܂ = *f*.

܂ = *k*. When ܂ is not pronounced, its position is indicated in transliteration by ' .

܂ = *k*.

܂ = *l*.

܂ = *m*.

܂ = *n*.

܂ = *h*.

܂ = *w*.

܂ = *y*.

VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

a=a in the German *Mann*.

ā=a lengthening of *a*, often indicated by \acute{a} in the Arabic.

When the accent occurs on the syllable containing *ā*, the latter is written *ā*. This rule applies also to *ā, ē, ī, ū*, and *ū*.

ā=a with the *imāla*. Like the *a* in English *lad*.

ā=a lengthening of *ā*. We have this sound in the Arabic words كَان kān, كَاتِب kātib, etc.

v=a neutral vowel pronounced as the *u* in English *hut*.

e=e in English *met*.

ē=ay in English *say*.

i=i in English *sit*.

ī=ee in English *seen*.

o=o in German *Sonne*.

ō=o in English *note*.

ō=u in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German *ö*.

u=u in English *put*.

ū=oo in English *boot*.

ai (diphthong)=*i* in English *mite*.

au (diphthong)=*ow* in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil=American Journal of Philology.

APCSGW=Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR=Imperial and Asiatic Quarterly Review.

BA=Beiträge zur Assyriologie.

JA=Journal Asiatique.

JAOS=Journal of the American Oriental Society.

JRAS=Journal of the Royal Asiatic Society of Great Britain and Ireland.

PEF= Palestine Exploration Fund Quarterly Statement.

RL= Revue de Linguistique et de Philologie Comparée.

WZKM= Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA= Zeitschrift für Assyriologie.

ZAOS= Zeitschrift für afrikanische und oceanische Sprachen.

ZDMG= Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZDPV= Zeitschrift des Deutschen Palaestina-Vereins.

ZV= Zeitschrift für Volkskunde.

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SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups: (a) Those sung before she leaves her father's house; (b) Those sung while she is going to the bridegroom's house; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايهما قالوا عنك طوليه قلت الرمح بالعسكر
ايهما قالوا عنك صفرا قلت الشم بالمسكب
ايهما قالوا عنك بيضا قلت الياسمين ايض
ايهما قالوا عنك سمرا قلت احلى من السكر لي لي لي

éha kálú zannik ṭawílī kilt ir-rumh bil-zaskar
éha kálú zannik ṣufra kilt iš-ṣemáz bil-meskeb
éha kálú zannik báida kilt il-yásmín abyad
éha kálú zannik ṣpmra kilt aħla min is-sukkpr li li li li.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers;

They said that you were pale; I said, Wax in the mould;
They said that you were white; I said, The jasmine is white;

They said that you were brown; I said, Sweeter than sugar.

The exclamation **ايه** at the beginning of each verse is variously pronounced *éha*, *uiha*, or *iha*; Dalman has *awihā*. At the end of each song, there is a rapid repetition of the syllable *ii* in a very high pitch. These shrill cries of the women are called the **الغيط** *zalājīt*; singular, **الغوطة** *zuljñāt*.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلّتني انا غنّي
 ايها و حاجبینك سببوا عرق الحياة منّي
 ايها كنت فايّمه عزّ النوم متهنّية
 ايها اجي خيالك على بالي و جتنّي لي لي لي

*éha zayānik is-sūd ḥollitnī ana ḡonni
 éha ū-hājbēnik sibyū zörk il-hayd̄ minnī
 éha kunt nāyimi zözz in-nóm mithennyi
 éha ija ḥiyālik zala bātī ū-jennennī lī lī lī lī.*

Your black eyes made me sing,
 And your two eyebrows captured the essence of my life
 from me;
 I was sleeping happily in my deep slumber;
 Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقة
 ايها حمرة خدوشك خلقه
 ايها يا سعادة اللي بيأخذك
 ايها يا شاطرة يا لبقة لي لي لي

*éha bayādik bayād il-worwa
 éha hamrit ḥadādik hulka
 éha yā sāzādt illi byāhdik
 éha yā ḥaṭra yā libka lī lī lī lī.*

Your fairness is the fairness of paper ;
 The redness of your cheeks is natural.
 Oh the happiness of him who will take you,
 Oh clever and elegant one!

The ة of سعادة is pronounced as part of the following word **اللي**.

Cf. Littmann p. 21, No. 64.

4.

ايهها بياضك بياض الممر
 ايها شعرك فتايل عنبر
 ايها الـك شامة عـا رـاس خـدـك
 ايها سـودـا وـما بـتـتـغـيـرـ لـي لـي لـي

*éha bayâdlik bayâd il-marmar
 éha šaṣrik fetâyil ȝanbar
 éha ilik šâmi ȝârâs þuddik
 éha sauda û-mâ btitgubbâr lî lî lî lî.*

Your fairness is the fairness of marble;
 Your hair is braids of ambergris;
 You have a mole on the upper part of your cheek;
 It is black, and will not become dust-colored.

الـك لـك for the classical عـا شـامـه على: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايهـا طـلـتـ من طـرـاـقـيـها
 ايـها لـاحـتـ بـتـرـاـكـيـها
 ايـها يـا بـيـها جـيـبـ الشـمـعـاتـ
 ايـها لـلـعـرـوـسـ تـا نـجـلـيـها لـي لـي لـي

*éha ṫullit min ṫawâkîha éha lâhit bi-trâkîha
 éha yâ bêha jîb iš-šemâzât éha lil-ȝarâs tâ nijliha lî lî lî lî.*

She looked from her windows ;
 She appeared with her Turkish ear-rings.
 Oh her father, bring the candles
 For the bride, that we may escort her (in her
 wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طلت for اطلت تا. is used in place of the classical حتى.

6.

ايهها عروسي و ديننا سلام ليكي
ايهها سليتانك دهب تليق على ايديك
ايهها مقدر الماز يليق على جبينك
ايهها غيبتي القمر من بين عينيك لي لي لي

*éha zarûsî waddéna salâm lékî
éha sletâtik deheb tlik zal'idekî
éha mkvddor ilmâz yelik zal'ejbînik
éha jaiyébtî il-komor min bén zainékî li li li li.*

My bride, we have sent greeting to you ;
Your bracelets of gold befit your hands ;
The circlet of diamonds befits your forehead ;
You have caused the moon to disappear (by the
radiance of the diamonds) between your eyes.

ejbînik for *jebînik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlîh* or *emlîh*, *ketîr* or *ektîr*, etc.

7.

ايهها الله معك الله معك
ايهها اكتر البكي ما بينفعك
ايهها ان كان مسمار في بيت ابوكي
ايهها اقبعية وخدية معك لي لي لي

éha vlla mazik vlla mazik
éha kutr il-bikî mâ byinfazik
éha in kân mismâr fî bêt abûki
éha ôkbâzih û-âhudîh mazik li li li li.

God be with you, God be with you,
 Much weeping will not profit you;
 If there is a nail in the house of your father,
 Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ايها يا عروس قومي لنسيير فيكي
 ايها عنا عالي مدل عاليكي
 ايها حماقك حبيها وعزتها
 ايها اعمليها بدل امك تربيكي لي لي لي

éha yâ żarûs kûmî lunsîr fîkî
éha żanna zalâlî mitl zalâlîki
éha ḥomâdik hebbîha û-żözzîha
éha ażmlîha biddl immik trubbîkî li li li li.

Rise, oh bride, let us escort you ;
 We have upper chambers like your upper chambers ;
 Love and respect your mother-in-law ;
 Make her, in your mother's place, train you.

عنا for **عندنا**. This contraction is common in the Lebanon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *żandana*. This use of *J* with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb **خلي**. The above form would be *خلينا نسيير*. Cf. Dalman p. 212. In place of *lunsîr*, Dalman has *lanzûr*.

(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايهها عروسنا طالعة من دار ابوها
 ايها يا عروس لمّي ديار فسطانك
 ايها مال النخل لمن شاف قامتها
 ايها فتح الورد من راس الطرابيني لي لي لي

*éha zarúsna tâlza min dâr abúha
 éha yâ zarús limmî dîyâl fustânik
 éha mâl iñ-nâbhol limman šâf kâmîtha
 éha fettâh il-ward min râs it-träbinî li li li li.*

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايهها مين قال عنك سمرا يا طلعة البدر
 ايها يا سمس سمشور يا عسل شهد
 ايها انا لخط لك ضوري لقطعك النهر
 ايها يا حبيبة قلبي وبيا كنّة الدهر لي لي لي

*éha mîn kâl zannik sômra yâ tûbzat il-bedrî
 éha yâ simsum makšûr yâ zasel šehdi
 éha ana lehwtt lik dôheri likvîtazök in-nâbhrî
 éha yâ habîbet kôlbî u-yâ kinnet id-dôhrî li li li li.*

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

11.

ايها دف لك طبول الفرح من دخلتك لباب الدار
 ايها قتمن لك الورد والنسرین والازهار
 ايها بخورنا رعى وطرياتنا تشعل نار
 ايها سلم تم اللي عليكي شارلي لي لي

*éha døkk lik tøbal il-førnø min daøplølik li-båb id-dár
 éha fettáhlik il-ward wiñ-nisrín wil-azhár
 éha bøhþárná zazak ü-traiyátna tøsziñ nár
 éha sellim timm illi zaléki ñár li li li li.*

The drums of happiness played for you since your entrance to
 the door of the mansion;
 The roses and the white roses and the flowers opened
 for you;
 Our incense burned high, and our chandelier will blaze with fire;
 (God) give peace to the mouth which advised you.

طرياتنا for ثرياتنا.

12.

ايها اهلا وسهلا بالحلوة اليموم ضيفتنا
 ايها اهلا وسهلا بالحلوة اليموم شرّتنا
 ايها كنتي غريبه واليموم صرتني كتتنا
 ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي

*éha ähel' au-séhela bil-héhwi il-yóm daifitna
 éha ähel' au-séhela bil-héhwi il-yóm švrrnfitna
 éha kuniñ gjribi wil-yóm šprtí kinnítna
 éha beßsært fíki yá hæbbit kill saílitna li li li li.*

Welcome to the beautiful one, to-day she is our guest ;
 Welcome to the beautiful one, to-day she has honored us.
 You were a stranger and to-day you have become our daughter-in-law;
 I have given the good news of you, oh beloved of all
 our family.

يَ قَ طَ فَ عَ ظَ حَ and *ai* is generally pronounced *ai*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *séf* and *déf*; in the Lebanon, *saif* and *daif*. هايك (contraction of هكذا) in Beirût is *hék*, in Northern Lebanon, *haik*.

13.

ايه يا بيضه يا غضه

ايه يا سمهه في البحر تلعب بسناسل فضه
ايه حطينا لابوكى من المال تا يرضى
ايه اصلحى بینا ما عاشت البغضه لي لي لي

éha yá báida yá gúddá

éha yá semeki fí'l-bálákr tilzab bi-sindásl fuúddá

éha hútténa labúkí min il-máll tá yörda

éha óséllí bénna ma záshit il-búggá li li li li.

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;
We paid the money to your father, so that he should be satisfied;
Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

Songs in honor of the bridegroom.

14.

ايه شو ها العرييس اللي حبّوه بيت حماه
ايه كبيرهم وزغيرهم وقعوا بهواه
ايه قال العرييس انا حبيتهم اكتر
ايه نزلوا على قلبي احلى من السكر لي لي لي

éha šá hel-záris illí hebbúh bét húmáh

éha kebirhum ú-ezgírhum wókazú bi-háwáh

éha kál il-záris ana húbbéthum aktar

éha nízlú zala kólbí ahlá min is-sukkór li li li li.

What bridegroom is this, whom the family of the mother-in-law loved?

Their eldest and their youngest fell in love with him.
The bridegroom said, "I loved them more;
They made an impression (lit. descended) on my heart
sweeter than sugar."

زغيرهم . هذا العروس for the classical ها العريس
صغيرهم .

15.

ايها حلت الصلا حلت الصلا
ايها وارتفعت النجمة فوق بواب العليا
ايها يا مين يبشر ميمته
ايها تكّلل عريسنا اكليل ال�نالى لي لي لي

*éha ḥollit iṣ-ṣvla ḥollit iṣ-ṣvla
éha wirtefazit in-nejmi fók buwáb il-ṣölyá
éha yá mén yebéssir mémtná
éha tekvollel zárisna eklil il-hena lí lí lí lí.*

The service is finished, the service is finished,
And the star has risen above the doors of Heaven.
Oh who will give his mother the good news?
Our bridegroom has been crowned with the crown
of happiness.

صلوة ميمته . صلاة for the diminutive ميمته . The verb تكّلل has come to mean simply "to be married" (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom's family.

ايها عصفوري عا الدالىه بليل يتربغل له
ايها اخدين بنات الاصايل الله يسهّل لهم
ايها انا لروح للسلطان عبد الحميد واقول له
ايها لحظه من عروستنا بتتسوى عسکرك كله لي لي لي

éha ȝasfūr ȝād-dālyi bilbul yitpr̄jillū
 éha ȝhdīn bināt il-āṣāyil ulla yesehhilhum
 éha ana lerūh lis-sultān ȝabd il-hamīd ȝ-killū
 éha lvh̄za min ȝarūsītma btiswa ȝaskarak killū lī lī lī lī.

A bird on the vine, a nightingale will sing for him;
 (You are) taking the daughters of the nobles, may God
 help them.

Let me go to the Sultān ȝabd il-Hamīd, and say to him,
 “A glance from our bride is worth the whole of your
 army.”

غَلَ يَتَرَغَّلُ لَهُ: the root **غَلَ** seems to be derived from the classical form **غَرَدَ**, which has the same meaning. When a pronoun occurs with the preposition **لِ**, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the **غَ** is pronounced without the **šedda**, which would regularly be found in this form of the verb. **killū**: in the vernacular, the **l** of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

17.

Song for the priest.

اَيْهَا يَا خُورِينَا يَا لَابِسٍ
 اَيْهَا يَا سَكَرٍ الْيَابِسِ
 اَيْهَا يَا مَعْدَدِ الصَّبِيَّانِ
 اَيْهَا يَا مَكْلِلِ الْعَرَائِسِ لَيْ لَيْ لَيْ

éha yā ȝūrīna yā lābis éha yā sukkor il-yābbis
 éha yā mazammid is-subyān éha yā mekellil il-ȝarāyis lī lī lī lī.

Oh our priest, oh well-dressed one, Oh dried sugar;
 Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

18.

A girl's song for her four brothers.

ايهـا اخـوـتـي ارـبـعـه يـا رـبـي خـلـيـهـم
 اـيـهـا يـلـعـبـوا بـالـسـيفـ وـالـنـرـسـ قـدـامـ بـابـ عـلـالـيـهـمـ
 اـيـهـا اـطـلـ منـ الشـبـاـكـ اـمـهـمـ وـتـنـادـيـهـمـ
 اـيـهـا وـتـصـرـخـ بـالـصـوـتـ يـا رـبـي خـلـيـهـمـ لـيـ لـيـ لـيـ

*éha aħħutti arbaż arbaż yd rabbī þollihum
 éha yilżabu bis-séf wit-tors koddám bāb żalālīhum
 éha it-tull min iš-šíbbakk immhum witnādihum
 éha u-tišroħ bis-saut yd rabbī þollihum lī lī lī lī.*

My brothers are four, four, oh Lord, preserve them;
 They play with the sword and the shield before the door
 of their upper chambers.
 Their mother looks from the window and calls them,
 And cries out, Oh Lord, preserve them.

اطـلـ for تـطـلـ. Cf. Littmann p. 22, No. 77.

19.

A girl's song for her small brother.

اـيـهـا خـيـ الرـغـيـرـ درـاعـ الجـوـنـ بـيـلـمـهـ
 اـيـهـا اـجـيـ وـرـدـ الجـوـرـيـ لـخـدـمـتـهـ وـشـمـهـ
 اـيـهـا سـمـواـ يـاـ بـنـاتـ سـمـواـ
 اـيـهـا تـعـلـمـواـ يـاـ شـيـابـ لـعـبـ الـجـرـيـدـ مـنـهـ لـيـ لـيـ لـيـ

*éha þaiyi iz-zgħir drāż iż-żgħiż bilimmu
 éha ija ward iż-żgħiż li-ħidemtu u-šemmū
 éha semmū yā bināt semmū
 éha tħażżeġ l-ġuġi minnū lī lī lī lī.*

A *drâs* of cloth will cover my small brother;
The roses of Bengal came to his service, and he smelled
them.

Pronounce the name of God, oh maidens, pronounce the name
of God.

Learn from him, oh youths, the play of the sticks.

A *drâs* is about 26 inches. سَمْوَا: to pronounce the name of God is to guard against the influence of the Evil Eye. Cf. Dalman p. 186. لَعْبُ الْجَرِيد: a game in which the players throw short light spears at each other. Sometimes played on horseback.

20.

A girl's song for her two brothers.

اَيَّهَا اخْوَتِي تَنِينْ مَلَّيْ تَنِينْ
اَيَّهَا يَا حَبَّةَ الْمَلُولِ عَلَى الْجَبَهَتِينْ

اَيَّهَا لَمَا رَاحُوا لَعْنَدَ افْنَدِيهِمْ وَحَكُوا هَا الْكَلْمَتَيْنِ

اَيَّهَا تَفَاعَمُوا الْحَكَامْ وَقَالُوا هَا الشَّبَابْ مِنْ اِيْنِ لَيْ لَيْ لَيْ

éha afnûtî tnén millî tnén

éha yâ hobbât il-lâlû 3ala'j-jibhetén

éha limma râhû lasönd efendîhûm û-hakû hel-kilmten

éha teğdmazû il-hekkâdû û-kâdlû heş-şebâb mnén lî lî lî lî.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,
The governors exchanged looks, and said, “ Whence these
young men ”?

21.

Song for a young man present at a wedding.

اَيَّهَا قُولُوا يَا نَاسْ كَلْكِمْ قُولُوا

اَيَّهَا شُو هَا الشَّابْ الظَّرِيفْ وَمُرِينَهْ طَوْلَهْ

اَيَّهَا تَمَّهْ خَاتَمْ دَهْبِ حَمْبُوكْ بَلْلُولُهْ

اَيَّهَا عَقْبَالْ اَمَهْ وَخَيَّاتَهْ يَرْلَغْطَوْلَهْ لَيْ لَيْ لَيْ

éha kúlū yá nás killkum kúlū
 éha šú heš-šešb iz-zprif ū-mzénū ṭálū
 éha timmū hátim deheb maḥbúk bi-lálu
 éha zvkbál immú ū-háiyádú yizvolgúṭálú li li li li.

Say, oh people, all of you say,
 Who is this handsome young man, whose ornament is his
 height;
 His mouth is a ring of gold set with pearls.
 I hope that his mother and his sisters will sing for him.
 Cf. Littmann p. 18, No. 39; p. 63, No. 11.

22.

Song for a small boy named Ẓádil.

ايها عادل زغیر عا بسط الحرير يمشي
 ايها كففة حتنا صبيعة زيد حشبي
 ايها سألت رب السماء والواحد العرضي
 ايها كان القمر بالسماء شو نزلة يمشي لي لي لي

éha ẓádil zvǵaiyir zá busṭ il-harir yimši
 éha keffū mohanna spbízū zebed mehši
 éha se'elt rnbb is-semü' wil-wáhid il-ṣarši
 éha kán il-kvmr bis-semü' šú nézzelū yimši li li li li.

Ẓádil is small, and he walks on carpets of silk;
 His palms are colored with henna, and his fingers are
 smeared with ointment.
 I asked the Lord of Heaven and the Enthroned One (lit. the one
 of the throne);
 “The moon was in the heavens, what brought it down to
 walk?”

Henna is put on the hands as a sign of rejoicing.

23.

Song for the guests while food is being served.

ايها حختين وححة ايها اربع عوانى معها
 ايها على كل حبة ححة لي لي ايها اربع غرایير سمم

éha sahhéén û-sahha éha arba3 zawa3fi ma3ha
 éha arba3 gvrâyir simsum éha 3ala kill hobbî sahha li li li li.

A double health and a health, And four healths with it;
 Four sacks of sesame, For every grain a health!

غراير : 1 gvrâri=12 midds, or 216 litres.

Cf. Jessup p. 329, Littmann p. 23, No. 95.

24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب
 ايها يا شمع مكه وضو القمر عا الدرب
 ايها باعث لك السلطان يا سجيع القلب
 ايها اقتل واشنق وعلق المشنقة عا الدرب لي لي لي

éha yâ bâwâja bu3rus yâ sêfén yôm il-harb
 éha yâ 3emâz mekki û-dau il-kpmvr zâd-derb
 éha bâzôtlak is-sultân yâ sejîz il-kpvlb
 éha öktul wishnuk û-zallik il-me3naka zâd-derb li li li li.

Oh Hêwâja Bu3rus, oh two swords in the day of war,
 Oh candles of Mekka, and light of the moon on the road!
 The Sultân is sending (word) to you, oh upright of heart,
 “Kill and hang and erect gallows on the road.”

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.¹

25.

Song for a young unmarried woman.

حملت بدها تروح	حملت ست الصبيا
والغطا الابيض يلوح	حملت من دار ابوها
قال بلاها ما بروح	غراب البيين اجي وراها
بنتك ما تخليها تروح	يا بيها حلوف عليها
عا الدار ما بقى لي رجوع	وحياته بي . . .

¹ See Dalman p. 316.

<i>hommelit sitt iṣ-sabāya</i>	<i>hommelit biddha trāḥ</i>
<i>hommelit min dār abūha</i>	<i>wil-ḡvta il-abyaḍ yilāḥ</i>
<i>ḡvrāb il-bén ija werāha</i>	<i>kāl belāḥa ma brāḥ</i>
<i>yā bēḥa ḥlif saléḥa</i>	<i>bintak ma ṭħallha trāḥ</i>
<i>wá-hayāt bēyī . . .</i>	<i>zād-dār ma bñkālī rejāz.</i> 5

The princess of the maidens is ready (lit. has packed);
 ready and she wishes to go;
 Ready (to go) from the mansion of her father,
 and the white veil gleams (about her).
 The Raven of Death came before her,
 he said, “Without her I shall not depart.”
 Oh her father, swear for her,
 that you will not (lit. do not) let your daughter go.
 “By the life of my father,
 for me there will be no return to the mansion.” 5

ست: in the translation, I have given the original meaning of “princess,” rather than the ordinary meaning of “lady.”
 أحلف حلوف for حلوف

26.

Song for a young woman.

على آيش بندبك يا نعنوعتي تحت فيَ الحِزْبِ بضو القمر
 كيف بندبك وبيك غايب والشمع بجيته وما عطاني خبر

<i>zalēš bindbik yā naṣnūzati</i>	<i>taħt fēy ij-józ bi-ħau il-kumpr</i>
<i>kif bindbik ū-béyik ġāyib</i>	<i>wiś-šemaz bi-jéblu ū-ma zaṭanu</i>
	<i>ħnbmr.</i>

Why must I mourn you, oh my delicate one,
 under the shade of the walnut-tree, in the light of the moon ?
 How shall I mourn you and your father absent;
 and the candles are in his pocket, and he gave me no word.

الشمع شمعات: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا كوكب بقنديل فضة	يا سرت سارة يا وردة مغضة
الاخوة بفارقك ما بتترضى	يا جرجي سرع لمحكيم حيبة
يا قمع الزبد مع البناتِ	يا سرت سارة يا سكر نباتي
متلوك ما تجيب الوالداتِ	يا سرت سارة يا غبنوك تموتي

yá sitt sára yá wördi mwögudda
 yá kaukeb bi-kandil fudda
 yá jörji sraž lil-hákim jibá
 il-öhwí bi-frákik ma btörda
 yá sitt sára yá sukkor nebáti
 yá kumíz iz-zebed maž il-bináti
 yá sitt sára yá gvbnik tmáti
 - mitlik ma tjib il-wáldáti.

Oh Sitt Såra, oh fresh rose,
 oh star in a silver lamp!
Oh Jörji, hasten to the doctor, and bring him ;
 the brothers will not consent to your departure.
Oh Sitt Såra, oh sugar-candy,
 oh cruise of perfume among the maidens ;
Oh Sitt Såra, oh the affliction for you to die!
 The mothers will bear no more like you.

سَتْ : see note to No. 25. سَرْعَ for سَرْعَ.

28.

Song for a married woman, who died in childbirth.

قابته طالعه بطقمها الكشميري
لبسه الخاتم باید اليمين
طالبه ابوها بدھا تقشعه
خايفه من الموت من حال

واشرق يا قمر من فوق حارتها
شف لي ها العروس وشو سخونتها
شف لي يا قمر ان كانوا طابت
وان كان ماتت يا دل ميمتها

tâbti tâlba bi-tpkîmha il-kašmîrî
lâbse il-þâdîm bid il-yâmînî
tâlbi abâha biddha tîkšazn
þâdyîfî min il-môr min hâl it-tpkîlî
wišrik yâ kmvîr min fôk hârîtha
þiflî hel-sarûs û-þû shûnîthu
þiflî yâ kmvîr in kânha tâbit
win kân mâtît yâ dill mêmîtha.

Tâbti is ascending in her Cashmere dress ;
wearing the ring on her right hand.
Seeking her father, she wishes to see him ;
she fears death, and the dismal (lit. heavy) state.
Rise, oh moon, over her house ;
see for me this bride, and what is her sickness ;
See for me, oh moon, whether she recovered ;
and if she died, oh the affliction of her mother !

29

Song for a married woman.

حَلَّيْ بِشَعْرِكَ يَا عَرْوَسَ حَلَّيْ
حَلَّيْ بِشَعْرِكَ يَا مُسْتَنْظَرَةَ الْحَنَّيْ
حَلَّيْ بِشَعْرِكَ لَامَكَ قَوْلِي لَهَا
يَا امَّيْ لِلْمَوْتِ مَا حَلَّيْ
لَمَّيْ فَسَاطِينَكَ حَاجَ مَدْرَدَرَةَ
يَا مَشِيتَنَكَ بِالْدَارِ كَرْجَ وَغَنْدَرَةَ
يَا مَشِيتَنَكَ بِالْبَيْتِ سَبْحَ الْخَالِقَكَ
وَبَتْوَبَ صَيْنَيِّ رَأْيَرَهَ الْمَقْبَرَهَ

hellī bi-šasarik yā ʒarūs hellī
 hellī bi-šasarik yā mustānzīra il-hennī
 hellī bi-šasarik la-immik kūlīha
 y'immī līl-mōt ma ḥollī
 limmī fṣāṭīnīk ḥājī mdārdara
 yā mešītik bid-dār karj ū-ġvndara
 yā mešītik bil-bēt subh il-hālkīk
 ū-bi-tōb sūnī zāira il-mvkbara.

Loose your hair, oh bride, loose it,
 loose your hair, oh you who are expecting the henna ;
 Loose your hair, say to your mother,
 “ Oh my mother, it is not time for death.”
 Gather your dresses, better than that they should be scattered.
 Oh your walking in the mansion is dainty and elegant ;
 Oh your walking in the house is praise for your Creator,
 and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه
 قومي واجهي بييك جايب لك سبع طقومة
 سبع طقومة من الجداد تلبسيهم عا العياد
 يا امها فكي الحداد شخي بنتك هون

kūmī yā bintī kūmī ma ḥollik li-hen-nōmi
 kūmī wājhī bēyik jāyiblik sebāz ṭokūmī
 sebāz ṭokūmī min ijjedād tilbīhūm zāl-zayād
 yā immha fikkī il-hndād šāhhī bintik hōni.

Rise, oh my daughter, rise, it is not time for this sleep ;
 rise, meet your father, who is bringing you seven dresses ;
 Seven new dresses, and you will wear them for the feasts.
 Oh her mother, take off the mourning, your daughter is
 here.

هون for هنا. Both pronunciations *hōn* and *hōni* are common.

31.

Song for a young woman named Lamís.

يا قلوب الجوهرية	يا لميس يا صبيّة
شو بتريدي يا صبيّة	يقول البوّاب حيدي
شو بتريدي يا صبيّة	يقول البوّاب حيدي
على العياد اسوار بابي	بريد ما رادوا الصبّايا

*yā lamīs yā səbīyi yā klab ij-jauheriyi
 yekul il-buwaḍb hidi ša bitridi yā səbīyi
 yekul il-buwaḍb hidi ša bitridi yā səbīyi
 brid mā rādū is-səbāya zala'l-zaydā is-wār bidi*

Oh Lamís, oh young woman,
 oh essence (lit. hearts) of the jewels.
 The door-keeper will say, “Go away;
 What do you wish, oh young woman ?”
 The door-keeper will say, “Go away;
 What do you wish, oh young woman ?”
 “I wish what the young women desired,
 for the feast-days, a bracelet on my hand.”

32.

Song for a young woman named Tābti.

سلامتك يا ام العيون الدبلانة	لبسك حريم ومحارمك كتّانِ
هادي تابته وحالقى ارا تبدلت	شبة القمر الهاّل بنيسانِ
سلامتك يا ام العيون اللوزية	لبسك حريم ومحارمك وردية
هادي العروس وحالقى لو تبدلت	شبة القمر ولو هل بالصيفية

*salāmtik yā imm il-zayān id-diblāni
 libsik harir ū-mhārmik kittāni
 hēdī tābti wa-hālkī iza tbēddelit
 šibi 'l-kmmur il-hāll bi-nisāni
 salāmtik yā imm il-zayān il-lauzīyi
 libsik harir ū-mhārmik wördīyi
 hēdī'l-zarās wa-hālkī lau tbēddelit
 šibi 'l-kmmur ū-lau hall bis-saifīyi.*

Peace on you, oh mother of the languishing eyes;
your dress is of silk, and your handkerchiefs are of
linen.

This is Tâbti; by my Creator, if she is dressed,
she will be like the moon appearing in April.

Peace on you, oh mother of the almond-shaped eyes;
your dress is of silk, and your handkerchiefs are
rose-colored.

This is the bride, and by my Creator, were she dressed,
she would be like the moon, were it to appear in
the summer.

سلامتك (lit. your peace) is the salutation used to a sick person, who answers, اللّه يسلّم عمرك or اللّه يسلّمك or simply سلم عمرك.

33.

A second song for Tâbti.

يا قابته شعرك مجموع
جبيّة بيّك يا عروسي عودي
وحيّة بيّ ما بقيت بعاؤد درب المقابر للرجوع مقلوبة

yâ tâbti šazarik mejzâd bîhyât bêyik yâ zârâsî zâdî wahyât bêyi ma bokit bâzâwid derb il-mokâbir lîr-rejûz moklâbî.

Oh Tâbti, your hair is curled;
by the life of your father, return, oh my bride.
“By the life of my father, I cannot return;
the road to the graves is impossible (lit. reversed)
for returning.”

The next four songs were composed in memory of Halil Hair Vlla, who was a doctor in the British Army, and died in the Sudân.

34.

يا حكيم عا ستمبول ودينا للسلطان عبد الحميد ودينا
للسلطان عبد الحميد وللسبيعة يجوا هنّ فيك يعزوّنا
[ملوك]

	راح حكيم العساكر	صاحب ديك العرش باكي
	دشرواها على البيادر	طلعوا الحمرا لجموها
5	لدار بيته ميلوها	طلعوا الحمرا لجموها
	بسوقك والدكاكين	يا سودان خنتينا
	مراكب رست عا المينا	يا بيته لاقيهم
	يليق لدرعاته	ضرب السيف كلة
	عيدي يلعبوا بالسيف قدامة	سيدي قاصد الحمرا لهرجها
	<i>yā ḥakīm zā stambūl waddēna</i>	<i>lis-sultān zābd il-mejīd waddēna</i>
	<i>lis-sultān zābd il-mejīd ū-lis-</i>	<i>yijū hinnī fik yazrūna</i>
	<i>sebāz mlāk</i>	
	<i>sāh dīk il-zarš bākī</i>	<i>rāh ḥakīm il-zasākir</i>
	<i>ṭullazū il-hamra lejamūha</i>	<i>deššerūha zala'l-biyādir</i>
	<i>ṭullazū il-hamra lejamūha</i>	<i>li-dār bēyū mēyelūha</i> 5
	<i>yā sūdān ḥintīna</i>	<i>bi-sūkik wi'l-dikkākīn</i>
	<i>yā bēyū lākīhum</i>	<i>mrākib resit zāl-mīna</i>
	<i>durb is-séf killū</i>	<i>yilbūk li-dirzānū</i>
	<i>sīdī kāṣid il-hamra li-herjha</i>	<i>zābīd yilzabū bis-séf knuddāmū.</i>

Oh Doctor, we have sent to Constantinople,
 to the Sultān Zābd il-Mejīd have we sent;
 To the Sultān Zābd il-Mejīd and to the seven kings;
 they will come, they will comfort us for you.
 The cock of the heavens crew, weeping;
 the doctor of the troops has gone.
 Bring forth the bay mare, bridle her;
 let her go to the threshing-floors.
 Bring forth the bay mare, bridle her;
 to the mansion of his father, take her. 5

Oh Sudān, you have mocked us,
 in your market, and in your shops.
 Oh his father, meet them,
 the ships have anchored in the harbor.
 The beating of the sword, all of it
 befits his arms;
 My lord wishes the bay mare to caracole.
 Servants will play with the sword before him.

L. 2: هم for لجموها. L. 4: هنّ for الجموها.

35.

نص ساعه وقفوني	يا رفافي حملوني
تا يجوا يوّدعوني	تا يجوا كل القراب
ويحملوا عنّي المصاعب	تا يجوا كل القراب
خاطرك يا امي الحنونه	بعد لي بالدار ساعه
<i>yā rfākī hemelānī</i>	<i>nuss sāṣa wvkkfānī</i>
<i>tā yijū kull il-kordyib</i>	<i>tā yijū yuweḍḍazānī</i>
<i>tā yijū kull il-kordyib</i>	<i>ū-yéhmelū zannī 'l-mwṣāzib</i>
<i>baḍillī bid-dār sāṣa</i>	<i>baṭrik yā immī il-hanānī.</i>

Oh my comrades, carry me,
for a half hour, raise me;
Till all the relatives shall come
till they come and bid me farewell;
Till all the relatives shall come,
and shall bear the troubles from me.
I have still an hour in the mansion;
farewell, oh my compassionate mother.

L. 1: كل for نص. L. 2: is for حملوني. L. 3: كل is pronounced either *kull* or *kill*.

36.

5	مصيبه وحلت علي	يا خي واركتن لي
	كان لها البين صايب	هي مصيبه من المصايب
	يا امي وابكي علي	قوموا نوحوا يا قرائب
	الموت ما فيه شماته	ابكوا علي يا اخواتي
	كان خي ورفيقاتي	آخر مدة من حياتي
	يا خليل يا عيني	وصاروا يصيحوا بالصوات
	دشرونني بالغرائب	كيف صارت ها المصايب
	والبسوا براتع علي	قوموا نوحوا يا قرائب
	وقولوا للبيه الحزينه	شيلوا عن قلبي الضيم
10	يا ملاك الحارس يا عيني	يا العدرا تسلّماني

<i>yâ baiyî wôrkud léyi</i>	<i>moşîbi u-hollit zâlêyî</i>
<i>hî moşîbi min il-moşâyib</i>	<i>kân leha il-bén şâyib</i>
<i>kâmû nâhû yâ kôrâyib</i>	<i>yâ immî wibkî zâlêyî</i>
<i>ibkû zâlêyî y' ahuâtî</i>	<i>il-môt ma fih şemâtî</i>
<i>nôr middî min hayâtî</i>	<i>kân baiyî wârfikâtî</i>
<i>û-sârû yeşîhû biş-şuwâtî</i>	<i>yâ halîl yâ zaineyî</i>
<i>kif şârit hel-moşâyib</i>	<i>dişserûnî bil-ğorâyib</i>
<i>kâmû nâhû yâ kôrâyib</i>	<i>wîlbisû berâkîz zâlêyî</i>
<i>şîlû san kôlbî id-daimî</i>	<i>û-kâlû lil-mémi il-huzînî</i>
<i>yâ 'l-zadra tselleminî</i>	<i>yâ melâk il-hâris yâ zaineyî. 10</i>

Oh my brother, hurry to me;
a woe has fallen upon me.

It is a woe of woes ;
death was descending (to be added) to it.

Rise, lament, oh relatives;
oh my mother, weep for me;
Weep for me, oh my sisters.

death has in it no rejoicing.

The last part of my life,
my brother and my comrades were (present); 5

And they began to cry out with their voices,
“ Oh Halil, oh my eyes ! ”

How did these woes arise ?

They left me in the foreign lands.
Rise, lament, oh relatives,

and put on black veils for me.

Lift the trouble from my heart,
and speak to the sad mother.

Oh Holy Virgin, receive me;
oh Protecting Angel, oh my eyes ! 10

In several places, the conjunction , has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows : “ Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me.”

L. 6: عيني is a term of endearment. The plural عيون is also used in the vernacular.

37.

تندفن تحت التراب	حيف يا حلو الشوارب
فراقهم هدهد قوامي	الموت هدهد عرامي
مات عنتر ابو الشباب	مین بعده يشيل قوامي
كان يسوى الف راجل	مات عنتر ابو المراجل
دق عا شريط الراب	يا خي واركض عاجل
5 حين ما اجوا يوّدعوني	داب قلبي وعيوني
في بعدهم سليموني	الموت فراق الحبایب
عا القرایب والنسایب	الموت فراق الحبایب
في بلايي دشرونني	اه من عظم المصايب
10 اه يا عمي عيوني	في بلايي اتركوني
	صاحب الام الحنونه

haif yā ḥelū iš-šawādrib
 il-mōt hedhed ẓazāmī
 mīn baṣdū yešil k̄wāmī
 māt ẓantar abū'l-merājil
 yā ḥaiyī wörkuḍ ẓājil
 dāb k̄vibū ū-ṣayānī
 il-mōt frāk il-ḥebāyib
 il-mōt frāk il-ḥebāyib
 ah min ḥzm il-muṣāyib
 fī blāyī atrakūnī
 ṣāḥīt il-imm il-ḥpnūnī

tindefin taht it-trāb
 frākkhum hedhed k̄wāmī
 māt ẓantar abū'š-ṣebābī
 kān yiswa elf rājil
 dikk ẓā šerīt ir-rebāb

5

hīn ma ijū yuweḍdaṣānī
 fī baṣadhum selyānī
 ẓā'l-k̄vibū win-nesāyib
 fī blāyī deššerānī

10

ah yā ẓama ṣayānī.

Alas, oh handsome (possessor) of the moustaches,
that you should be buried under the earth.

“Death destroyed my strength,
their departure has taken away my support.”

Who after him will bear my burden ?

Bantar, chief (lit. father) of the youths, has died;
Bantar, father of courage, has died;
he was worth a thousand foot-soldiers.

“ Oh my brother, run quickly,
 pluck the string of the *rebâb*. 5
My heart and my eyes melted
 when they came to bid me farewell.
Death is the departure from the loved ones;
 in their distance they forgot me.
Death is the departure from the dear ones ;
 (the trouble falls) on the relatives and the loved ones.
Ah! the heaviness of the woes !
 In my trouble they left me,
In my trouble they forsook me.” 10
The compassionate mother cried,
 “ Oh the blindness of my eyes!”

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: Bantar is still regarded as one of the great mythical heroes.

The next four songs were for a young man named Sa'idi.

38.

طاب النوم في عينيك	حاج نايم يا عريض
و جرب ها الطقومة عليك	قوم اطلع عا الحارة
لا طول غيباتك	قوم اطلع بخياتك
قد يش حزنانيين عليك	لو بتتشوف خياتك

Enough sleeping, oh bridegroom;
the sleep was pleasant in your eyes.
Rise and go up to the house,
and try on this raiment.
Rise and go up in your strength;
do not prolong your absence.
Were you to see your sisters,
(you would know) how grieved they are for you.

39.

الحارة يا سعيد هجربناها من يوم الرحله وما دخلناها
 من يوم الرحله يا عريس خنا بوابها بالنيل صبغناها
 [الزين]

يا سعيد بنتك شتاقت ليك بدّها ت Shawf شو جار الزمان
 [عليك]

ان طولت امك بتحزن عليك يا سعيد لا طول غيابتكم
 يا ما احلى الطقومه معلقين ٥ سعيد مجيتها حارقة الرينه
 ولتو على العياد والشعانين يا ما احلى سعيد ومجيتها
 [على البيت]

*il-hâra yâ sâzîd hovjernâha
 min yôm ir-rahli û-ma dñbâlnâha
 min yôm ir-rahli yâ zâris iz-zén
 nañna buwâbbha bin-nîl spbognâha
 yâ sâzîd bintak štâkit lêk
 biddha tshâf šu jâr iz-zomân zâlêk
 yâ sâzîd la  auwil gîyâbtak
 in  auwolt immak btehzon zâlêk
 sâzîd mejîtu li-hârtu iz-zéni
 yâ mâ 'hla it- okâmi mâllokkîni 5
 yâ mâ 'hla sâzîd û-mejîtu zala'l-bêt
 û-lennu zala'l-zayâd wiš- azâni.*

The house, oh Sâzîd, we have forsaken
 from the day of (your) departure, and we have not
 entered it;
 From the day of departure, oh handsome bridegroom,
 we have painted its doors with indigo.
 Oh Sâzîd, your daughter has craved you;
 she wishes to see how time has changed (lit. oppressed)
 you.

(There will be) a return of Saṣid to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Saṣid, and (how good) his return to the
house;
at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غياباتك of No. 38, and غياب of No. 40.

40.

لا ترفرف فوق راسه يا غراب لا تخبرني عن موت الشباب
خبروا سعيد قام من سخنته بتنظره امه لحد الغياب
يا سعيد يا ابو زنود مبرووهه كفيتك حريم وعقالها رومي
كفيتك حريم وعقالها شكلين وبكينتك حتى عميت عيوني

*la trnfrif fōk rāsū yā ḡvrāb
la tħnbbrū san mōt iš-šebāb
ħnbbrū saṣid kām min suħntu
btuntuzru immu la-ħadd il-ġiyāb
yā saṣid ya'bū zenūd mabruumi
keffitak harir u-zakálha rāmī
keffitak harir u-zakálha šiklēn
u-bkitak ħitta żömyit żayānī.*

Hover not over his head, oh raven (of death),
inform me not of the death of the youths;
Say that Saṣid has recovered from his sickness.

His mother will wait for him until the setting of the sun.
Oh Saṣid, oh father of the corded arms,
your *keffiyi* is of silk, and its *zakál* is Grecian;
Your *keffiyi* is of silk, and its *zakál* is of two materials.
I wept for you until my eyes were blinded.

L. 3: The *keffiyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *sakdl*, which is much like a piece of rope, going twice around the top of the head. L. 4: حٰتٰ is pronounced either *hutta* or *hitta*.

41.

كنت قاعدة شفت الغراب لافي يا ربّي خبرني خبر شافي
خبرروا امة لسعید طاب يا غبنة يكون تحت التراب غافي

*kunt kāzōdi šift il-ġvrbāb lāfi
yā rnbūbī ḥvbbirnī ḥvbvr šāfi
ḥvbbbrū immū li-sazid tāb
yā ḡvbnū yikān taht it-trāb gāfi*

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.
Tell the mother of Sa'íd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bhamdūn.

وانتقل لايده اليمين	خشن الباكور بايده
والذهب لخياليين	برزة الباكور فضة
والحمام منها يطير	حارة سيدى ها العالية
والعسل منه يسيل	يا دسته ها المبيض
يا جامده باربعين	يا حصانه ها الحنجل
والبيوم فقد متنا كمير	يا باشت العربان علينا

*wintəkwl lidū il-yāmén
wid-deheb lil-ħaiyđlín
wil-ħamām minnha yiṭir
wil-żasel minnū yisil
yā ljjāmū barbażin
wil-żóm fukid minna keb*

The staff jingled in his hand
 and he transferred it to his right hand.
 The hook of the staff is of silver,
 and the gold is for the horsemen.
 The house of my lord is this high one,
 and the pigeons fly from it.
 Oh his copper kettle, (which was) this tinned one,
 and the honey flows from it.
 Oh his horse, this white-footed one!
 Oh his bridle, (which cost) forty piastres! 5
 The Arabs have descended on us,
 and to-day a great man has been lost from us.

L. 1: **بَاكُور** is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in **فُقِد**, is rare.

43.

Song for a young man.

شَّخَّةٌ بِالْعُلَيْيَةِ	لَا تَقُولُوهُشُ الْعَرِيْسُ مَاتُ
بِتَخْتَهُ وَالنَّامُوسِيَّةِ	يَا اخْتَهُ فَرِيشِي لَهُ
وَمَنْفَوْتُ الْعَرِيْسِ لِلْعُلَيْيَةِ	يَا بَيْهُ قَوْمٌ تَالَاقِيْهِمْ
<i>la tkūlūš il-ṣarīs māt</i>	<i>šaḥḥū bil-ṣallīyi</i>
<i>yā ḥaṭū frīṣīlū</i>	<i>bi-taḥṭū wi-nemūṣīyi</i>
<i>yā bēyū kūm tenlākīhūm</i>	<i>ni-minfūuicit il-ṣarīs il-ṣallīyi.</i>

Do not say the bridegroom died ;
 here he is in the upper chamber.
 Oh his sister, prepare the bed for him,
 the bedstead and the mosquito netting.
 Oh his father, rise, that we may meet them,
 and we will take the bridegroom into the upper
 chamber.

44.

Song for a man.

وخلّي الصدر يتهوا	يا بُست اعمل له العمليّة
وشال لي ضلعين من جوا	بُست عمل لي العمليّة
يا عتير تكّو	جابوا مكاوبي وقالوا
وان كان المرض جوا	شو بيعمل الكي
<i>yā bust aṣmillū il-ṣameliyi</i>	<i>ū-ḥvlli is-svdr yithauwa</i>
<i>bust ṣamelli il-ṣameliyi</i>	<i>ū-ṣallī dplazain min jauwa</i>
<i>jābū mkaibū ū-kālu</i>	<i>yā ṣatir tekarwa</i>
<i>šū byaṣmil il-kéy</i>	<i>win kān il-mwrod jauwa.</i>

Oh (Dr.) Post, perform on him the operation,
and let the chest take in air.

Post performed for me the operation,
and removed for me two ribs from inside.

They brought a branding-iron and said,
“Oh poor man, brand yourself.”

What will the branding avail,
if the disease is inside ?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

لروح للقبر هنّ اساساته
وقول للقبر لي عندك حبيب هاته
رّد علىّ القبر من جوّات اساساته
قال حبيبك بلي وتحت عضاماته

lerâh lil-kubor hidd asâsâtû
 ū-kûl lil-kubor li ȝandak ȝabîb hâtû
 rûdd ȝaléyi il-kubor min jausât asâsâtû
 kâl ȝabîbik bîl ū-tuþhit ȝadâmâtû.

Let me go to the grave, and destroy its foundations,
 and say to the grave, " You have my dear one,
 give him up."
 From inside its foundations the grave answered to me;
 it said, " Your dear one has rotted, and his bones
 have decayed."

L. 1: اهڏ and قول هڏ for and قول هڏ.

L. 2: عظامانه for عظامانه.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلي وارجعي لله
 سلّي لي على اولادي بجاه الله
 سلّي عليهم وقولي لهم نحنا
 فترقنا ويجمع جمعنا الله
 يا نجمة الصبح سيري بالفلا سيري
 وشوفي لي وين راحوا حبيبني
 وشوفي لي وين حطوا حمولتهم
 والقلب على فرافقهم اسود من النيلي

yâ nijmt is-ȝubh tulli wörjazû lillâ
 sellmîlî ȝâl'âlâdî bi-jâh ullâ
 sellmî ȝaléhum ū-kûlîlhum nañna
 fterâkna ū-yijmâz jemazna ullâ
 yâ nijmt is-ȝubh sîrî bil-felâ sîrî
 ū-ȝufîlî wén ráhû mehebbînî
 ū-ȝufîlî wén ȝuñtû ȝamâlîlhum
 wil-ȝubl ȝala frâkhum aswad min in-nîlî.

Oh star of the morning, peep out and go back to God;
 give my greetings to my children, by the majesty of
 God;
 Greet them and say to them that we
 have been separated, but God will gather us together.
 Oh star of the morning, move on in the heavens, move on,
 and see for me where my beloved ones went,
 And see for me where they put their burdens.
 The heart is darker than indigo at their departure.

L. 1: اطّلِي طّلّي for طّلّي. L. 4: for the sake of the rhyme
 instead of النّيل instead of النّيلي.

47.

رّبّيتهم مثل دود القز رعوانة
 وسقيتهم من كفي ودرعاني
 لما كبروا شوّبة قلت السعد جاني
 غراب البين اخذهم وانا الحزينة خلاني
 كوانى البين بدل الكي كيّين
 كيّين على حاجبي وكىّين على عيني
 كيّ العلي حاجبي يا ناس داويته
 ما ضامني الا الكي على عيني
 يا دودة القبر يا حمرا وخشنة
 لا تاكلني ديات اولادي وتفكّي ازراهم ٥
 بتعترني امهم وبتخربي ديارهم

robbéthum mitl dûd il-kpzz razwâni
 û-skaithum min keffî û-dirzâni
 limma kibrû šwaiyyi kult is-sazd jâni
 gprâb il-bén nþodhum wana il-hwzini þvllâni
 kawâni il-bén bednl il-kéy keyéni
 keyén zala hâjbi û-keyén zala zaini

kēy il-zaala hājbi yā nās daucētū
 ma dānnī illa'l-kēy zaala zaīnī
 yā dñdit il-kubnr yā hamra ū-hušni
 lā tākli dēyāt ūlādī ū-tfikī azrārhūm 5
 bitsatri immhūm ū-bitħarbi diyārhūm.

I brought them up as delicate silk worms;
 and gave them to drink from my palm and from
 my two arms.

When they grew older, I said, "Happiness has come to me."
 The Raven of Death took them, and left me, the
 sad one.

Death branded me instead of one brand, two:
 two brands on my eyebrow and two on my eye.
 The brand on my eyebrow, oh people, I have soothed,
 only the brand on my eye pained me.
 Oh worm of the grave, oh red and harsh one,
 do not eat the hands of my children, and unfasten
 the buttons of their clothing. 5

You will make miserable their mother, and will destroy their
 houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references
 refer to the numbers of the proverbs in the collections cited.

48.

ما يقرقع في الدست الا عضام.

ma bikwṛkīz fi'l-dist illw'l-zaqlām.

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talking.
 عظام for عضام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الغبي من تحت أممه يصيح.

id-dik il-fahīħi min taħbi immu yiġiħi.

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burckhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, *Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبيه ولو كان عبد اسود.

habibî b'hébbû ă-lau kân 3abd aswad.

“I love my dear one, (even) were he a black slave.”

Cf. Barthélemy 40, Burckhardt 227, Burton 131, Green 28, Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصه باتجاهه صارت طافحة و مليانه.

kânit il-ķidri nâksa bêtinjâni ʂârit tâfha ă-milyâni.

“The kettle was in need of an egg-plant; it became full and overflowing.”

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الريار بيعلم الدب الرقص.

iz-ziyâr bisallim id-dibb ir-rvks.

“The barnacle teaches the bear the dance.”

Cf. Harfouch p. 339, Jewett 80.

53.

أن الليب بالاشارة يفهم.

in il-lebîb bit-ašâra yifhem.

“If one is clever, by a sign he will understand.”

Cf. Burckhardt 64, 475.

54.

بِحَكِيْ مَعَكِ يَا جَارَهْ حَتَّى تَسْمِيْ يَا كَنَّهْ.

bâhkî masik yâ jâra hwtta tismâzî yâ kinni.

“I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law.”

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Socin 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, *Taslîyeh p. 20.

55.

مِنَ الدَّلْفَهْ لَتَحْتَ الْمِزَرَابِ.

min id-delfî li-taht il-mizrâb.

“From leaking to under the water-spout.”

The meaning is similar to that of our proverb, “Don’t jump from the frying-pan into the fire.”

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لَا تَقُولْ فَوْلَ حَتَّى يَصِيرَ بِالْمَكِيُولِ.

la tkûl fûl hwtta yisîr bil-mekyûl.

“Do not say ‘horse-beans’ until they are in the measure.”

Cf. Bauer 84, Burton 83, *Fâris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الْطَّمَعُ ضَرٌّ مَا نَفَعَ.

it-tmâz dorr mâ nefâz.

“Greediness is poverty, not profit.”

58.

كل ديك على مزبلته صباح.

kull dik ɻala mézbeltū ɻaiydh.

“Every cock crows on his own dung-hill.”

Cf. *Berggren p. 230, Burton 47, Einsler 12, *Fâris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Socin 190, Tallqvist 139.

59.

أمرت على نهر عجّاج ولا تمرّ على نهر هادي.

imruk ɻala nvhv ɻajjdj u-lâ timruk ɻala nvhv hâdî.

“Ford a boisterous river, and do not ford a smooth river.”

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كترة الايادي تحرق الطعام.

kitret il-ayâdî tehrûk it-ṭazâm.

“Many hands burn the food.”

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

rnğîf bi-rnğîf u-lâ yibâl jârak jûzân.

“Loaf for loaf, and your neighbor will not sleep hungry.”

Cf. Barthélemy 49, Bauer 49, Burton 38, *Fâris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

karâmtik yâ ɻain tikram merj ɻayân.

“For your sake, oh eye, Merj ɻayân is honored.”

For a man's sake, his friend will be honored. *Merj Bayān* (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمة والشر على كلمة.

il-bvṭn ẓala likmi wiš-švrr ẓala kilmi.

"The appetite at a mouthful, and the evil at a word."

Cf. Bauer 48, *Berggren p. 187, Burckhardt 312, Burton 179, *Fāris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

ziš yd kedīš ḥotta yuṭlaž il-ḥašiš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burckhardt 425, Burton 91, Einsler 89, *Fāris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقباض الأرواح.

min hâlik li-mâlik li-kubbâd il-ārwâḥ.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *hâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبِ الْجَرَّةِ عَلَىٰ تَمَهَا بِتَطْلُعِ الْبَنْتِ لَامَهَا.

tubb ij-jerra 3ala timmha btiqlas il-bint lv-immha.

“Turn the jar on its mouth and the daughter will come up like the mother.”

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, *Berggren p. 508, Burton 15, *Fáris p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَابِكُ عَرِيَانٌ وَالسَّكَافُ حَفِيَانٌ.

il-háyik zöryán wis-sikkáf hifyán.

“The weaver is naked, and the shoemaker barefoot.”

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَىٰ قَدِ فَرَاشَكِ مَدِ رِجَلِيكِ.

3ala kudd frášak midd rijlek.

“To the measure of your bed, stretch your feet.”

Cf. Bauer 172, *Berggren p. 248, Burckhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصِ الدَّرَبِ وَلَا كُلُّهَا.

nuss id-derb u-lá kullha.

“Half the road, and not the whole of it.”

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.

70.

لما تَحْجَمُ الْقِيَانُ وَتَرْجِعُ بِلَا سِيَقَانٍ.

limma thijj il-kikán û-tirjaż bela sükán.

“When the ravens go on the pilgrimage to **Mekka**, and return without their legs.”

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فُولَةٍ مَسُوْسَةٍ حَتَّىٰ يَرْقَهَا كِتَابٌ اعْمَىٰ.

ma fi fali msausi ḥntta yirzikha kīyāl aṣma.

“There is no wormy horse-bean without (God’s) granting it a blind measurer.”

Even the plainest girl may get married.

مسوْسَةٍ for مسوسَةٍ.

Cf. Bauer 44, Burckhardt 618, Burton 65, Landberg 6, Spitta 41, Tantavy p. 128.

72.

تَنِينٌ مَا بِيَشْبِعُوا طَالِبُ عِلْمٍ وَطَالِبُ مَالٍ.

tnén ma byišbażu ṭálib ẓölm û-ṭálib mál.

“Two will not be satisfied: the seeker of knowledge and the seeker of money.”

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

بِحَبِّكَ يَا اسْوَارِيٍّ مِثْلُ ذِنْدِيٍّ لَاٰ.

bhebbak yā iswārī mitl zindī lā'.

“I love you, my bracelet; like my wrist? No.”

Cf. Barthélémy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديداك لا يبقى لك.

nḥfvz ɔatikak jdidak la yibkdlak.

“Keep your old, your new will not stay by you.”

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, *Kallius 426, Landberg 167.

75.

آخر عاقل ولا جاهم ناطق.

aḥras ɔḍkil ū-lā jāhil nāṭik.

“A wise mute, and not a fool who talks.”

The first is far preferable to the second.

Cf. Freytag III 783.

76.

ازا فاتك عام ترجي غيره.

iza fātak ɔām t̄r̄jja ḡairū.

“If one year passes you by, trust to another.”

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهبّي القصيّب.

zkur id-dib ū-haiyi 'l-kwḍib.

“Mention the wolf and prepare the stick.”

اذْكُر ذَكْر for ذَكْر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيونّيك.

örkäb id-dik a-šäf la-wén biweddik.

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمون.

eskik bil-wazd yâ kemmân.

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. *Berggren p. 271, *Boethor p. 222, *Fâris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتعل حتى تأكل ولا تحتاج للزّلّ.

ištúgil ḥontta tâkul a-lâ taḥtâj iz-zill.

“Work so that you may eat, and you will not need (to be in) squalor.”

الذلّ for الزّلّ.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعية احسن من كثرة الجنود.

ṣplâḥ ir-râzîyi ahsan min kitret ij-jenâd.

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.

82.

اَصْرَبْ الْخَمِيرَةَ عَلَى الْحَيْطِ اِذَا مَا لَرَقْتْ بِيَلْرَقْ نَصَّهَا.

uḍrub il-ḥamīri ẓala 'l-haṭ iza ma lizkit byilzuk nusṣha.

“Throw the leaven on the wall; if it does not stick, half of it will stick.”

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation **بِيَعْلَمْ مَطْرَحَهَا** *bīṣallim mātrāḥha*, “it will show the place (where it hit).”

Cf. Burckhardt 255, Green 33, Harfouch p. 321, *Kallius 244, Jewett 41.

83.

كُلْ عَنْزَةٍ مَعْلَقَةٌ بِكَرْعَوبَهَا.

kull ẓanzi mṣallaka bi-kerzābha.

“Every she-goat is suspended by her (own) feet.”

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burckhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

مَا عَنْدَهُ كَبِيرٌ إِلَّا جَمَلٌ.

ma ẓandū kebir illa'j-jamal.

“For him there is nothing big except the camel.”

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

الـي بـيـخـفـي عـلـتـه بـتـقـتـلـه.

illī byiħfi żölltū btvaktlū.

“He who hides his trouble will be killed by it (lit. it will kill him).”

86.

لـيـن قـولـك بـتـنـخـبـ.

lēyin kaulak btinħpbb.

“Be your speech soft, you will be loved.”

Cf. Freytag III 2937.

87.

مـات جـحـي وـاسـتـرـحـنا مـنـه رـجـع قـال صـبـحـك بـالـخـير يـا خـالـتـي.

māt jihī wisteráhna minnū rijis kāl švħik bil-ħer yā bħalti.

“Jihī died and we were rid of him. He returned and said, ‘May your morning be rich in gifts, oh my maternal aunt.’”

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صـبـحـك بـالـخـير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يـسـعـد صـبـاحـك *yisṣad švħħak.*

Cf. the story of Jihī, No. 108.

88.

مـدـارـة الـمـتـخـلـق صـعـبـة.

medārāt il-mithollik ʂazbi.

“To treat the irascible man with courtesy is difficult.”

89.

سـوـاـف جـمـل وـمـسـتـعـجـل لـا يـصـيرـ.

sawwāk jamal u-mistazjil lā yiżir.

“To be the driver of a camel and a hurrier is not possible.”

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدار.

hisâb il-hapl ma tulâz 3ala hisâb il-baider.

“The measuring in the field is not the amount at the measuring at the threshing-floor.”

Comparable to our proverb, “Don’t count your chickens before they’re hatched.”

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبّك يا سواري على غير زندي لا.

ehubbak yâ suwârî 3ala gair zindî la’.

“I love you, oh my bracelet ; on another’s arm ? No.”

The two forms سوار and سوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

il-bârûdi il-fâdiyyi thauwif tnêñ.

“The empty gun frightens (as much as) two (loaded ones).”

Cf. Einsler 157.

93.

كل الدروب تؤدي على الطاحون.

kill id-drâb tâwâddî 3ala’ t-âhâun.

“All the roads lead to the mill.”

Cf. Barthélemy 74, Burton 24, *Fâris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضر الرفيق قبل الطريق والزاد قبل السفر.

huddîr ir-rufîk kbâl it-torîk wiz-zâd kbâl is-snfor.

“Prepare the companion before (taking) the road, and the food before the journey.”

Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جِبْنَا الْأَتْرَعْ تَأْيُونْسَنَا كَشْفَ قَرْعَتْهُ وَخَوْفَنَا.

jibna il-akras ta yuwenisna kešef kørzatū ū-ħawniħna.

“We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us.”

What we take as a help may become a hindrance.

Cf. Burckhardt 186, Burton 144.

96.

ثَرَّلْ أَبْنَكْ عَلَى السُّوقِ وَشَوْفْ مَيْنَ يَرَافِقْ.

nezzil ibnak ɬala's-suk ū-šuf mîn yirdfik.

“Take your son to the market-place, and see who associates (with him).”

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

STORIES.

The following stories are in the dialect of the Christians of Beirût.

97.

هُرُون الرَّشِيد طَلَبَ مِنْ أَبُو النَّوَّاسِ أَنْ يُعْطِيهِ عَزْرَ اقْبَحْ مِنْ زَنْبِهِ أَبُو النَّوَّاسِ تَخْبَيْتَ تَحْتَ الدَّرَجِ. بَعْدَيْنَ مَرَّ الْمَلِكُ. أَبُو النَّوَّاسِ قَرَصَ الْمَلِكَ فِي اجْرَهُ. الْمَلِكُ طَلَعَ وَقَالَ شَوْهَادَاهُ يَا أَبُو النَّوَّاسِ. قَالَ لَا تَوَاهْزِنِي يَا مَوْلَاهُ إِنَّا فَتَكْرِتُكَ الْمَلِكَهُ زَبِيدَهُ. قَالَ لَهُ الْمَلِكُ هَادَا عَزْرَ اقْبَحَ مِنْ زَنْبِهِ.

5

herûn ir-rašîd ṭoln̄ min abû'n-nûwâs in yaṣîh 3özvr a'bah
 min zenb. abû 'n-nûwâs teḥv̄bba taht id-derej. baṣdēn mvr̄v'
 il-melik. abû 'n-nûwâs 'vras il-melik fî ijru. il-melik ṭollaz
 u'äl šâ hêda ya 'bû 'n-nûwâs. 'äl la twâbûzni yâ maulâi ana
 ftikérta il-meliki zbêdi. 'vllâ il-melik hêda 3özvr a'bah min
 zenb.

5

Herûn ir-Râšîd asked Abu 'n-Nuwâs to give him an excuse worse than a crime. Abu 'n-Nuwâs hid under the staircase. Later the king passed. Abu 'n-Nuwâs pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwâs?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdi." The king said to him, "That is an excuse worse than a crime." 5

L. 3: تواخذني for تواخرني L. 4: تطلع for طلع L. 4: افتكرتك for فتكرتك

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كل الليل على السطح بعطيك خمس مية ليرا بشرط اذك ما بتندقا. كانت ليلة برد قارصه. نام الرجال. لما طلع الضو راح الرجال لعند الملك. قال له الملك شو شفت في الليل. قال له ما شفت شي الا قنديل من بعيد. الملك قال فسد الشرط. ما عطاه شي. ابو النواس كان حاضر. تاني يوم قال له للرجال بتعطيني نص الشرط اذا كنت بحصل لك الشرط. الرجال قال نعم. راح ابو النواس لعند الملك. قال له اليوم كان بتريد تتغدّى معي انت والعسكر. الملك قال طيب. راح ابو النواس قال لمرته حضري لي اكل. اخذ الاكل للبرّيه 10 وعلق الطنجرة في السجّره والملك كان ناظم الاكل. قال للعسكر انا جاعت. طلع شاف الطنجرة معلقة في السجّره.

قال له شو هادا يا ابو النواس كيف بيستوي الاكل ازا كان الاكل فوق النار تحت. ابو النواس قال كيف بيتدفأ الرجال ازا كان شاف الصو من بعيد. قال الملك الحق معك يا ابو النواس.¹⁵ امر العسكر حتى ينادوا الرجال واعطاه خمس مية ليرا. اخذ ابو النواس النص والرجال النص.

il-melik herūn ir-rašid 'al li-rijjāl iza kān bitnām kull il-lēl zala 's-snūh bāzīk ḥoms mīt līra bi-šart innak ma btidéffa. kānit lēlit bard 'arṣa. nām ir-rijjāl. limma ṭolīz id-dau rāh ir-rijjāl la-ṣönd il-melik. 'vllū il-melik šā šift fī 'l-lēl. 'vllū ma šift šī illa 'andil min bāzid. il-melik 'al fesed iš-šart. ma 5 ẓatdāh šī. abū 'n-nūwās kān ḥādir. tānī yōm 'vllū līr-rijjāl btaṣṭīnī nūṣṣ iš-šart iza kunt behvissillak iš-šart. ir-rijjāl 'al nāzam. rāh abū 'n-nūwās la-ṣönd il-melik. 'vllū il-yōm kān bitrid titgħodda mazī ent wil-askar. il-melik 'al ṭaiyib. rāh abū 'n-nūwās 'al li-martū haddiṛli akl. nħod il-äkl lil-borrīy 10 u-ṣalla' it-ṭonjara fī 's-sejra wil-melik kān nātir il-äkl. 'al lil-askar ana jaġst. ṭollas šāf it-ṭonjara mżallā'a fī 's-sejra. 'vllū šū hēda ya 'bū 'n-nūwās kif byistuwi il-äkl iza kān il-äkl fō' win-nār taħt. abū 'n-nūwās 'al kif byitdeffa ir-rijjāl iza kān šāf id-dau min bāzid. 'al il-melik il-ḥa' mazak ya 'bū 'n-nūwās. 15 amar il-askar hotta yinħadu ir-rijjāl ważtħah ḥoms mīt līra. nħod abū 'n-nūwās in-nūṣṣ wir-rijjāl in-nūṣṣ.

The King Herūn ir-Rašid said to a man, “If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself.” It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, “What did you see in the night?” He answered, “I did not see anything except a lamp from afar.” The king said, “The condition has been broken.” He did not give the man anything.⁵

Abu 'n-Nuwās was present. The next day, he said to the man, “Will you give me half of it, if I will get the reward for you?” The man said, “Yes.” Abu 'n-Nuwās went to the king. He said to him, “To-day will you take lunch with me, you and the soldiers?” The king said, “Good.”

Abu 'n-Nuwâs left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle 10 on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwâs, how will the food be cooked if the food is high up, and the fire beneath ?" Abu 'n-Nuwâs said, "How would the man warm himself if he saw the light from afar ?" The king said, "The right is with you, oh Abu 'n-Nuwâs." He ordered 15 the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwâs took half, and the man took half.

L. 9: مراقة سجّرة for مرقة. L. 11: شّرة for سجّرة.

99.

ابو النواس راح لعند الملك هرون الرشيد. قال له اعطييني ازن حتى اخذ حمار من كل رجال بيحاف من مرقة. بيوم كان قاعد الملك في قصره. طلّع من الشّبّاك شاف غبرة طالعة. كان ابو النواس جاي ومعه حمير كتير. قال له الملك شو هادا يا ابو النواس. قال ابو النواس يا سيدني انت سمحكت لي ان 5 اخذ حمار من كل رجال بيحاف من مرقة وانا عمال مفترش شفت مره حلوة كتير ستحلّيتها الک. قال له الملك هس هس بتسمعك الملكه زيده يحّا ورا الستار. بعدين ابو النواس قال اعطييني حمارين انت الملك وخفت من الملكه. من الناس اخذت حمار متك حمارين.

10

abū 'n-nūwâs râḥ la-ṣönd il-melik herân ir-rašîd. 'ullū aṣṭînî izn ḥotta ḏ̄būd ḥomâr min kull rijjâl bîḥâf min martû. bi-yôm kân 'd̄zöd il-melik fi 'vṣrû. ṭollâz min iš-ṣibbâk šâf ḡnbara ṭâlza. kân abū 'n-nūwâs jâ'i ū-mâzû ḥomîr ketîr. 'allû il-melik šû héda ya 'bû 'n-nūwâs. 'al abû 'n-nūwâs yâ sîdî ent semâhîlli in ḏ̄bûd ḥomâr min kull rijjâl bîḥâf min martû wana 5

zammâl mfettiš šift mara helci ketir stahlétha ilak. 'vllu il-melik his his his btismazak il-meliki zbédi yaḥha werā 's-stâr. basdén abū 'n-nâwâs 'al aṣlînî ḥomârén ent il-melik ū-hift min il-meliki. min in-nâs ḫift ḥomâr minnak ḥomârén. 10

Abu 'n-Nuwâs went to the King Herâr ir-Râṣid. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwâs was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwâs?" Abu 'n-Nuwâs said, "Oh my lord, you permitted me to take a donkey from every man afraid of his wife ; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbêdi will hear you; there she is behind the screen." Then Abu 'n-Nuwâs said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: ستحليتها for استحليتها.

100.

مرة هرون الرشيد اعطى مية بيضة لمية رجال وحطّهم على كراسى وقال لهم هلق بيحيى ابو النواس انا بقول لكم كل واحد بيبيض بيضة. بعدين ابو النواس اجي قعد معهم. الملك قال بدّي كل واحد منكم بيبيض بيضة. كل واحد باض بيضة الا ابو النواس. بعدين خاف من الملك. حتار شو بدّه 5 يعمل. صار يتصحّ مندل الديك. قال له الملك شو هادا يا ابو النواس. ابو النواس قال يا مولاي مية دجاجة ما بدّهم ديك على الاقل. انبسط الملك بابو النواس واعطاه بخشيش.

mr̩ra herâr ir-raṣid ar̩a mit bêda li-nât rijjâl ū-ḥaythum zala krâsî ū-'vllhum hollî' biyîjî abû 'n-nâwâs una be'illkum kill wâhid yibîd bêda. basdén abû 'n-nâwâs ija 'azad maznum. il-melik 'al biddî kill wâhid minukum yibîd bêda. kill wâhid bâd bêda illa abû 'n-nâwâs. basdén hâj' min il-melik. htâr šâ biddâ 5

yazmil. ṣār yiṣṭh mitl id-dik. 'vllū il-melik šū hēda ya'bū 'n-nūwās. abū 'n-nūwās 'dl yā mauldī mīt djāji ma biddhum dīk 3ala'l-a'vl. inbvsn̄t il-melik babū 'n-nūwās waṣṭāh baʃšīš.

Once Herūn ir-Rašīd had a hundred eggs given to a hundred men, and placed them on chairs and said to them, “Presently Abu 'n-Nuwās will come. I shall say to you, ‘Every one must lay an egg.’” Later Abu 'n-Nuwās came and sat with them. The king said, “I wish every one of you to lay an egg.” Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He began to crow like a cock. The king said to him, “What’s this, oh Abu 'n-Nuwās?” Abu 'n-Nuwās said, “Oh my lord, do not a hundred hens want at least one cock?” The king was pleased with Abu 'n-Nuwās, and caused a present to be given him. 5

L. 5: احتار for حtar.

101.

هرون الرشيد قال لابو النواس ما بقى تشرب نبيد واذا شربت بقطع راسك. بيوم ابو النواس كان حامل قنينة نبيد. التقى بالملك هرون الرشيد. قال له شو معك يا ابو النواس. ابو النواس قال ما معي شي. الملك قال له مدد ايدك. مدد ايدك. قال له مدد الثانية. نقل القنينة لايده الثانية وصار يمشي لورا 5 حتى وصل للحيط. قال له الملك مدد ايديك. حط القنينة بين ضهره والحيط ومدد ايديه. قال له الملك تعال لهون يا ابو النواس. قال له بتنكسر يا حلو. ضحك الملك وما قال له شي.

herūn ir-rašīd 'dl labū 'n-nūwās ma bv'a tišrab nbīd wiza šribt bu'taz rāsak. bi-yōm abū 'n-nūwās kān hāmil 'vnīnīt nbīd. iltā'a bil-melik herūn ir-rašīd. 'vllū šū mazak yā 'bū 'n-nūwās. abū 'n-nūwās 'dl ma mazī šī. il-melik 'vllū midd idāk. medd idū. 'vllū midd it-tānyi. nn'vl il-'vnīnī līdū it-tānyi ū-ṣār yimšī li-wera ḥattā wusīl lil-hāṣīt. 'vllū il-melik midd idēk. 5

ḥott il-’vnīni bēn ḏvhrū wil-hāiṭ ū-medd īdēh. ’vllū il-melik tāṣa la-hōn ya ’bū ’n-nūwās. ’vllū btinksir yā ḥelū. ḏvḥok il-melik ū-ma ’vllū ši.

Herūn ir-Raṣid said to Abu ’n-Nuwās, “You must not drink wine, and if you do drink, I will cut off your head.” One day Abu ’n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Raṣid. He said to him, “What have you, oh Abu ’n-Nuwās?” Abu ’n-Nuwās replied, “I have not anything.” The king said to him, “Stretch out your hand.” He stretched out his hand. “Stretch out the other.” He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, “Stretch out (both) your hands.” Abu ’n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, “Come here, oh Abu ’n-Nuwās.” He replied, “It will break, oh beautiful one!” The king laughed, and did not say anything to him. 5

L. 4: ايدك for يدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشيطان اجي لعند الفرنجي شافه عمال يذفخ الطبيح بتمهه في الصيف. قال له شو عمّ تعامل. الفرنجي قال عمال ذفخ الطبيح. بعدين اجي الشيطان في الشتا شاف الفرنجي عمال يذفخ ايديه حتى يدثوا. قال له الشيطان شو عمّ تعامل. قال له عمال ذفخ لايدي حتى ادفا. بعدين الشيطان قال الفرنجي 5 عند ذفسين واحد للصيف وواحد للشتا اذا بدّي شلّحة قيابه. قال للفرنجي بتركبني وبركبك. قال له الفرنجي انت بتغبني موّال وانا بعبني موّال. بعدين طلع الشيطان ركب على الفرنجي وغنى موّاله. بعدين خلص طلع الفرنجي ركب بدّي يعني تيري لم تيري لم كل الدرب ما كان يخلص. لقط الشيطان وحطه في 10

القنية وسد عليه بالغلينة تيري لم تيري لم الفرنجي غلب
الشيطان.

iš-šitān ija lazönd il-frānji šéfū zammāl yinfūb it-tubib bi-timmū fīš-séf. 'vllū šū zamm tazmil. il-frānji 'dl zammāl neffib it-tubib. basdēn ija iš-šitān fīš-sita šaf il-frānji zammāl yineffib idēh hotta yidfū. 'vllū iš-šitān šū zamm tazmil. 'vllū zammāl neffib lideyī hotta idfa. basdēn iš-šitān 'dl il-frānji 5
zandū nefsēn wdhid lis-séf ū-wdhid lis-sita ana biddī šellhū tiyābū. 'dl lil-frānji bitrekkibnū ū-brekkbak. 'vllū il-frānji ent bitgōnnī mūwāl wana bigōnnī mūwāl. basdēn tūlis iš-šitān
rikib zala'l-frānji ū-ġōnna mūwālū. basdēn hvolvā tūlis il-frānji
rikib bidi yigōnnī tīrī lem tīrī lem kull id-derb ma kān yuħlaš.
lō'vāt iš-šitān ū-hvttū fīl-'vñni ū-sedd zalēh bil-felini tīrī lem 10
tīrī lem il-frānji ġvolb iš-šitān.

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "Tīrī lem tīrī lem," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork; tīrī lem tīrī lem. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: انْفَخْ for نَفْخْ شَلْحَةٌ is pronounced without the l.

103.

كان في ملك سأله الوزير حتى يحلق له. الوزير قال أنا بخاف
أجرحك. الملك قال اعطيوني شمعة وشحيبطا. الوزير عطاه.
الملك ولع الشمعة وبدي يحرق لحيته. صارت تحرق الحية
من فوق واليد من تحت. بعدين قال للوزير ما أبلدني
بعطيك فرصة سبعة أيام حتى تلقي لي رجال أبلد مني.⁵
الوزير أخذ مصاري وراح. وصل لعند فاخوري. كان معه كتب
كثير. قال له أنا بددي شوف مستقبلك. فتح الكتب وصار
يقرأ. قال له بكرأ تعى بكير بتلقي خمس مية قرش على
الطاولة. تاني يوم لقى خمس مية قرش. قال له الوزير تعى كمان
بكرأ بتلقي الف قرش. أجي تاني يوم لقى الف قرش.¹⁰
الفاخوري قال له دخلك خبرني كيف بتعرف. قال له ما
بيخصك تعى بكرأ بتلقي الف وخمس مية بس بتشتري فيهم
أكل ليش بذك تموت بعد بكرأ. كل قد ما فيك ولما بتطلع
نجمة الصبح بذك تموت. تاني يوم أجي واخذ الف وخمس
مية قرش وراح شترى بكل المصاري أكل وصار يأكل حتى ما¹⁵
عاد فيه يتحرك. قال لمرته شوفي لي طلعت النجمة. قالت
له طلعت. قال لها روحى ورا المشايخ وقولى لهم جوزي مات.
اجوا المشايخ غسلوه واخذوه للمقبرة وما حكى ولا كلمه.
الملك قاعد في الشباك وشاييف كل شي. الوزير علم مرة حتى
توقف على الدرب وصارت تسب وتقول الحمد لله اللي مات²⁰
الشيخ الفاخوري يخرب بيته الله يغمق له عمره ما يرجع. قال
لها لو كنت مش ميت كنت بقوم ليكى. نحك الملك وقال
صحح في أبلد مني.

kân fî melik se'el il-wezîr hotta yehî'lû. il-wezîr 'âl ana
 bîðf ijrahak. il-melik 'âl aṣṭînî šemza ū-šâhhaiṭa. il-wezîr
 ṣatâh. il-melik wallaz iš-šemza ū-bidî yehru' lâhyitû. ṣârit
 tehtiri' il-lâhyi min fô' wil-id min taht. baṣdêñ 'âl lîl-wezîr
 mâ ablâdñi baṣtîk fursa sebzat ȳâm hotta tâ'îlî rijjâl ablâd
 minnî. il-wezîr vîbd mwaṣdî ū-râh. wuṣil la-ṣönd fâhûrî. 5
 kân maṣû kutub ketir. 'vllû ana biddî šuf mistu'blak. fetâh
 il-kutub ū-ṣâr ö'ra. 'vllû bukra taza bakîr bitlî'i homs mît 'örš
 ṣala't-ṣâuli. tâni yôm lo'a homs mît 'örš. 'vllû il-wezîr taza
 kemân bukra bitlî'i elf 'örš. ija tâni yôm lo'a elf 'örš. il-fâhûrî 10
 'vllû daḥlak hobbirnî kîf btaṣrif. 'vllû ma bîhussak taza bukra
 bitlî'i elf ū-homs miyî bes btiṣtiri' fihum ȳâl lêš biddak tmât baṣd
 bukra. kul 'vdd ma fik ū-limma btiṭlaž niymit is-ṣubh biddak
 tmât. tâni yôm ija wvîbd elf ū-homs mît 'örš ū-râh štera bi-kull
 il-mwaṣdî ȳâl ū-ṣâr yâkul hatta ma ṣâd fih yitharrak. 'âl li-15
 martû ṣûfîlî ṣulazit in-nijmi. 'âlîlû ṣulazit. 'vllha râhî wera
 'l-meṣâyîb ū-ūlîlhum jôzî mât. iju il-meṣâyîb ḡosselâh wvîbdâh
 lîl-ma'bara ū-ma hîkî ū-la kilmi. il-melik 'âṣod fi's-ṣibbâk
 ū-ṣâyîf kill šî. il-wezîr ṣallem mara hotta tâ'af ṣala'd-derb ū-
 ṣârit tesibb wit'âl il-homd illâ illi mât iš-ṣeb il-fâhûrî yaḥrub 20
 bêtû vlla yiğvmmî'lû ṣomrû ma yörjaž. 'allha lau kunt muš
 méyit kunt be'âm lêkî. dñhñk il-melik ū-'âl sahîh fî ablâd minnî.

There was a king, who asked the vizîr to shave him. The vizîr said, "I am afraid of cutting you." The king said, "Give me a candle and matches." The vizîr gave them to him. The king lighted the candle, and began to burn his beard. Above, his beard began to burn, and below, his hand. Then he said to the vizîr, "How stupid I am! I will give you a leave of seven days to find a man more stupid than I." The vizîr 5 took money and departed. He came to a jar-maker. (The vizîr) had many books with him. He said to the jar-maker, "I will see your future." He opened the books, and began to read. He said, "Come early to-morrow, and you will find five hundred piastres on the table." The following day, the jar-maker found five hundred piastres. The vizîr said to him, "Come again to-morrow, and you will find a thousand piastres." He came the next day, and found a thousand piastres. The jar-maker 10 said to the vizîr, "I beg of you to tell me how you know." The vizîr replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not 15 move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May 20 his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: قرش for غرش.

104.

كان في رجال من عاليه سأّل ساحر اي متى بموت. قال له لما بيصقعوا دينيك. كل يوم كان يدّس دينيه وما يلقيهم مصقعيين. بيوم كان في شتا وبرد كتير. دس دينيه لقاهم مصقعيين. نام على الدرب وما عاد تحرك. مرق رجال وعيط له يا حسين يا حسين. ما رد. بعدين راح الرجال للضيّعه وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل وراحوا تا جيبة. ما حكي ولا كلمه. بعدين وصلوا للضيّعه. في دربيين لبيته درب من فوق ودرب من تحت. ختلروا بين بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق 10. كانت الدرب اقرب. بعدين حطّوه وصاروا يغحكوا عليه.

kân fî rijjâl min zâlêh se'el sâhir aimten bmut. 'nllu limma bişv"îzû dînêk. kill yôm kân yidiss dînêh û-ma yil'ihum mşv"îzîn. bi-yôm kân fî şita û-bord ketir. dess dînêh le'âhum mşv"îzîn. nâm zala'd-derb û-ma zâd tharrak. morn' rijjâl û-zaiyêlû yâ hüsén yâ hüsén. ma redd. bazdén râh ir-rijjâl 5 lid-dêza û-şdr yizaiyit mât flân. ijtemazû in-nâs wuþodû il-mahmil û-râhû tâ jîbah. ma hikî û-la kilmi. bazdén wuslû lid-dêza. fi derbén li-bêtû derb min fô' û-derb min taht. btel-efû bén bazdhum. nâs 'âlû min fô' a'rab û-nâs 'âlû min taht a'rab. bazdén hû 'âl limma kunt tâiyib kunt imru' min fô' 10 kânit id-derb a'rab. bazdén huyyâh û-şârû yidhakû zâlêh.

There was a man from Zalêh asked a sorcerer, "When shall I die?" He told him, "When your ears become cold." Every day the man felt of his ears, and did not find them cold. One day, there was a great deal of rain and cold. He felt of his ears, and found them cold. He lay down in the road, and did not move. A man passed, and called to him, "Oh Hüsén, oh Hüsén!" He did not answer. Then the man went to the village, and began to call, "So-and-so has died." The people gathered, brought the bier, and went to bring him. He spoke not a word. Finally they arrived at the village. There were two roads to his house, one from above, the other from below. The people disputed among themselves. Some said, "(The road) from above is shorter," and some said, "(That) from below is shorter." Then the man said, "When I was alive, I used to pass from above. It was the shorter road." Then they put 10 him down, and began to laugh at him.

L. 7: **حٰتى جيبيوه** for **تا جيبيوه**.

105.

كان في رجّال من عين دارة ورجال من الشويفات. كانوا مثل الاخوة. اللي من عين دارة كان دائمًا يزور الرجال اللي من الشويفات وكان دائمًا يقول له قدّيش بحبك تزورني شي يوم حتى وافيتك على معرفتك. بيوم راح لعنهه بس شافه من بعيد. قال لها لمرته قولي: اني مش هون وراح تختبئي. وصل الرجال. 5

قال لها يا مرة خي خي هون. قالت له لاه ما بعرف وينه. حمل حالة دراج نام في الخان. بعد مدة اجي الرجال اللي من عين دارة للشويفات. شافه صاحبة من بعيد. قال له اهلا وسهلا واحدة للبيت. كان عنده مسطاح تين. اخذ الحمار وطعمه اول مرة وقاني مرة. تعود الحمار. بالسهرة قال له بتاع¹⁰ الشويفات لبتاع عين دارة في وحش كل ليله بيجي على مسطاح التين انت بتعرف تقوس مليح حتى نربط له. قال له معلوم. اللي من الشويفات قال لها لمرته هلق لما بروح فيلتي الحمار. راحوا حتى يربطوا للوحش. المرة فيلتن¹⁵ الحمار. صاحبة قوسة مش عارف انه حماره فتكرة انه الوحوش. لما صرخ الحمار قال اي هادا حماري. قال له اللي من الشويفات في الليل عرفت صوت حمارك اما انا طقة الضهر ما عرفتني. لا انت خي ولا انا خييك.

kân fî rijjâl min zain dâra û-rijjâl min iš-šwaifât. kânû mitl il-öbwi. illî min zain dâra kân déman yizûr ir-rijjâl illî min iš-šwaifât û-kân déman yî'illû' addâs bhebbak tzârnî šî yóm hontta wâfik zala mazrûfak. bi-yóm râh la-zöndû bes šâfû min basîd. 'ullha li-martû 'âlî innî muš hón û-râh tħubba. wuṣil ir-rijjâl. 'ullha yâ mart baiyî baiyî hón. 'alîlû lu' ma basrif wînû. hemel hâlû û-râh nâm fîl-hân. basd middi ija ir-rijjâl illî min zain dâra lîs-šwaifât. šâfû sâhibû min basîd. 'ullû aħel 'o-seħela wuħndû lil-bêt. kân zandû mistâħî tîn. nħod il-homâr û-ťazmâħ anuvel murra û-tâni murra. tezaueed il-homâr. bis-sehera 'ullû btâz iš-šwaifât li-btâz zain dâra fî 10 woph kill leli byijî zala mistâħî it-tin ent btaṣrif te'awwîs mlîħ hontta nurbutu. 'ullû maslám. illî min iš-šwaifât 'ullha li-martû hollu' limma brâħi fellî il-homâr. râħu hontta yurbutu lil-woph. il-mara feletit il-homâr. sâhibû 'auresu muš 3ârif innu ħomârû ftekeru innu il-woph. limma sproħi il-homâr 'âl 15 i heda ħomârî. 'ullû illî min iš-šwaifât fîl-lél zariħt saut

homârak emma ana tpo't id-duhur ma 3ariftnâ la ent baiyî û-la ana baiyak.

There was a man from 3ain Dâra, and a man from iš-Šwaifât. They were like brothers. The one from 3ain Dâra was always visiting the man from iš-Šwaifât, and was always saying, “How much I should like to have you visit me some day, so that I may repay your kindness.” One day he went to the house of the man from 3ain Dâra, but (the latter) saw him from afar. He said to his wife, “Say that I am not here,” and went to hide. The man arrived, and said to her, “Oh wife of my brother, is 5 my brother here?” She said to him, “No, I do not know where he is.” He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from 3ain Dâra came to iš-Šwaifât. His friend saw him from afar. He said to him, “Welcome,” and took him to the house. He had a drying-place for figs. He took his friend’s donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iš-Šwaifât said 10 to the one from 3ain Dâra, “There is a wild beast comes every night to the drying-place for the figs ; do you know how to shoot well, so that we may lie in wait for him?” He replied, “Certainly.” The man from iš-Šwaifât said to his wife, “When I depart presently, loose the donkey.” They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey ; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, “Ee, that is my donkey !” The man from iš-Šwaifât said to him, “In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother.”

L. 14: فَلَتَتْ فِيلْتَيْ for فَلَتَتْ and فِيلْتَيْ for فِيلْتَيْ.

106.

في رجال راح من بتر الشام لمصر. وصل للقاهرة وهو
ماشي في السوق شاف كلاب كتير. قال قديش في كلاب في
ها البلد. واقف ولد زغير قال له بس يا سيدني كلهم غربا.

fi rijjâl râh min bârr iš-šâm li-bârr moṣr. wusil lil-âhira ă-hâ mâšî ji-s-sû' šâf klâb ketîr. 'âl 'addâš fi klâb fi hel-belvîd. wâ'if weolv zgîr. 'vllû bes yâ sîdî killhum gûraba.

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مارق. بعدين شاف ناس عمال يقصدوا. شاف صبيّة حلوة وهو كان حلو. قال لها اعملي معروف سقيني. قالت له تفضل اشرب من ضرف اللبن. لما شرب قالت له لو بعرف اسمك كنت بقول لك هنئياً. قال لها اسمي بوجهك. قالت له هنئياً يا حسن. قال لها لو بعرف اسمك 5 كنت بستكتر بخيك. قالت له اسمي جوات قرابك. قال لها فتنه فتنيني بحسنك.

kân fi bedawî mâri'. baždén šâf nâs zammâl yehşdû. šâf şobiyyî helwi ă-hâ kân helû. 'vllha azmîlî mazrûf s'inî. 'âlitlû tfâddâl išrab min dörf il-leben. limma şirib 'âlitlû lau bâzrif ismak kunt be'illak henîyen. 'vllha ismî bi-wîjhik. 'âlitlû henîyen yâ hasan. 'vllha lau bâzrif ismik kunt bistektir bi-þerîk. 5 'âlitlû ismî jûwât 'arâbak. 'vllha fitni fetentînî bi-þisnik.

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Hasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5 "My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."

L. 7: the word فتنه means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb فتنتي, belonging to the same root, has this second meaning.

108.

كان في تنين آخرة عندهم تينة. واحد قال له للثاني انت
اقعد انظر التينة وانا بروح بقعد صانع. قال له الزغير لام.
خيبة قال له طيب بس لا تقعد عند واحد اجرودي. قال له
ملح. صار يمشي التقى بخوري اجرودي. الخوري قال له بتقعد
عندني صانع. قال له لام خي قال لي لا تقعد عند واحد 5
اجرودي. بعدين صار يمشي الصبي والخوري يلتحق. فتكر ان
كل الناس خوانة واجرودية. قال له بتحطّني عندك صانع.
قال له تعى بس بشرط ان اللي بيُرَعَل من الثاني بيقص له
سريدة من بين عينيه. الصبي قال ملح. قال له الخوري خد
الكلبة والحمار وها القمحات وها الخبرات. انت بتاكل خبز¹⁰
الشعير والكلبة طعميها خبز القمح. عمل هاك بقى داخ من
خبز الشعير ما زرع الا نص مده. عيطة عليه الخوري. زعل
الصبي. قال له الخوري انت زعلان. قال له معلوم. بعدين
قص له سريدة من بين عينيه. راح لعند خيبة. قال له خيبة
ما قلت لك انت اقعد ناطور التينة. هلق انت اقعد انظرها¹⁵
وانا بروح بقعد صانع. راح جحبي لعند الخوري. قال له
بتحطّني عندك صانع. قال له فوت بس بشرط اللي بيُرَعَل
من الثاني بيقص له سريدة من بين عينيه. قال له طيب.
قال له الخوري خد الحمار وها السّت امداد قمح اززعهم الكلبة
بتدلك. بتطعمها خبرات القمح وبتاكل انت خبرات الشعير²⁰

وبعد ما بتخلصن بتجيب شوية حطب على الحمار. راح اكل خبرات القمح وضرب الكلبة قتلها واحد عودتين شكلهم في ضهر الحمار قتلها والفحات طلّهم في الأرض وراح للبيت. قال له الخوري وبين الكلبة. قال له ليش اني اكلت خبرات القمح حردت قتلتها انت زعلت. قال له لام. قال له وبين الحمار.²⁵

قال له انت قلت لي حتى حطب وما عطيتني شي حتى حطّ الحطب انا شكيت عودة من هون وعودة من هون. مات. زعلت انت. قال له لام. بعدين فات لعند الخوريه قال لها مبيّن هادا اشطن متن. بعدين قال له خد ها الصبي لبرّا.

اخده. قال له شوف ارا بتعمل شي او ما بتعمل بدّي موّنك.³⁰ صار يبكي الصبي. ضهر الخوري. قال له شوبه. قال له عمال يبكي. قال له ضربة كف. صربة كف موتة. قال له الخوري وبين الصبي يا جحي. قال له يا معلمي انت قلت لي ضربة كف. ضربته مات. زعلت. قال له لام. قال لها مبيّن يا خوريه جحي راح يقص لي سريدة من بين عيني.³⁵

بعدين قال له لجحي طلّع الفدان للشمس. اخذ الفدان قطعة شقف ورماء على السطح. قال له الخوري وبين الفدان. قال له طلّعته على السطح يتّشمّس. قال له كيف طلّعته. قال له شفّته شقف زعلت يا معلمي. قال له لام. بعدين راح لعند الخوريه قال لها قومي ادّبجي الدجاجات واعمليهم⁴⁰ زاده. جحي سامع على السطح. نزل تعدد في الصندوق واكل الدجاجات. نص ليل الخوري قال لها لخوريه قومي تا فروح. حمل الصندوق ومشي. قال لها يا خوريه مبيّن ها

الصندوق تقييل. قالت له انا تلّيته دجاج وخبز. وصلوا
لحد شط البحر. قال لها اتعدي يا خوريّة. فتحوا الصندوق 45
لقيوا جحي. قالوا يبي انت هون. قال لهم أي مالي قلب
فارقكم زعلت يا ابونا. قال له لام. راح جحي حتى يشم الهراء.
قال لها الخوري لخوريّة هلق منام بيحيي جحي بينام معنا بس
يغفى منرميّة في البحر. جحي عرف شو بدهم يعملوا. سرق
منديل الخوريّة ونام حد الخوري. وعي الخوري خمن جحي 50
الخوريّة. بعدين قال لها قومي يا خوريّة حتى نرمي جحي.
صار الخوري وحي يدفشو الخوريّة رميوها في البحر. بعدين
قال الخوري خي انا مبسوط خلّصنا من جحي. قال له جحي
لام خلّصت من الخوريّة. زعلت يا ابونا. قال له معلوم
زعلت قتلت الكلبة والحمار والصبي والفدان واكلت الدجاجات 55
وما زعلت بس هلق ميت من الرعل. قصّ له سرية من
بين عينيه وراح.

kân jî tmén öþroi zandhum tîni. wâhad 'vllû lit-tâni ent ö'zud
intur it-tîni wana brâh bô'zud sâni. 'vllû iz-zgîr la'. þaiyû
'vllû taïyib bes la tô'zud zand wâhad ejrûdî. 'vllû mlîh. sâr
yimšî itâ'a bi-hârî ejrûdî. il-hârî 'vllû btô'zud zandî sâni. 5
'vllû la' þaiyû 'illi la tô'zud zand wâhad ejrûdî. bazdén sâr
yimšî is-þobi wil-hârî yilha'û. fteker in kull in-nâs þuwârni
wejrûdîyi. 'vllû bithwâtnî zandak sâni. 'allû taza bes bi-şart
in illî byizzal min it-tâni bî'vssillû srîdi min bén zaineh. is-
þobi 'âl mlîh. 'vllû il-hârî þud il-kelbi wil-homâr û-hel-'vmhât
û-hel-þubzât. ent btâkul þubz is-şasîr wil-kelbi ȝazmîha þubz 10
il-'vmh. zamel hêk bv'a dâh min þubz is-şasîr ma zeraz illa nuss
midd. zaiyet zâleh il-hârî. zazol is-þobi. 'vllû il-hârî enti
zazlân. 'vllû mazlûm. bazdén 'vssollû srîdi min bén zaineh.
râh la-zond þaiyû. 'vllû þaiyû ma 'ultillak ent ö'zud nâtûr it-
tîni. hollp' ent ö'zud inturha wana brâh bô'zud sâni. râh 15

jiħi la-żönd il-ħarri. 'vllu bithvittu zandak sħanis. 'vllu fäť
 bes bi-ħarġ illi byizsal min it-täni bivissillu sridi min bén
 zaineh. 'vllu tħayib. 'vllu il-ħarri ħud il-ħomdär u-hes-sitt
 āmdad 'omh izrażhum il-kelbi bitdillak. bittaxxha ħubzat il-
 'omh u-btakul ent ħubzat iš-ħasir u-bażd ma btuħloq bitjib 20
 ħwaiyet ħovtib zala 'l-ħomdär. räħ akelel ħubzat il-'omh u-dvrob
 il-kelbi 'vtelha wvħod 3u dtēn ħekkhum f' dophor il-ħomdär 'vtelu
 wil-'omħad tħommhum f'il-ard u-räħ lil-béti. 'vllu il-ħarri wén
 il-kelbi. 'vllu leħ inni əkelt ħubzat il-'omh ħovdit 'vtelha
 enti zasölt. 'vllu la'. 'vllu wén il-ħomdär. 'vllu ent 'ultilli 25
 ħovta ħovtib u-ma zatēn ħovta ħovt il-ħovteb ana əkket
 3u di min hón u-3u di min hón. mäť. zasölt enti. 'vllu
 la'. bażdén fäť la-żönd il-ħarri 'vllha mbéyin heda aštan
 minna. bażdén 'vllu ħud hes-šobi li-borra. vħovdu. 'vllu
 šuʃ iza btażmil ħi au ma btażmil biddi mauċitak. sár 30
 yibki is-šobi. dophor il-ħarri. 'vllu ša bñ. 'vllu zammal yibki.
 'vllu drubu keff. dorrubu keff mauvoetū. 'vllu il-ħarri wén is-
 šobi yá jiħi. 'vllu yá mżallm ent 'ultilli drubu keff. dorrubu
 mäť. zasölt. 'vllu la'. 'vllha mbéyin yá ħarriji jiħi räħ
 yi'vissilli sridi min bén zaineyi. bażdén 'vllu li-jiħi tollis il- 35
 fiddan liš-šeems. vħov il-fiddan 'villazu ħi is-nf u-ramah zala
 's-soph. 'vllu il-ħarri wén il-fiddan. 'vllu tollastu zala 's-saqħ
 yitħemmex. 'vllu kif tollastu. 'vllu ša"nftu is-nf zasölt yá
 mżallm. 'vllu la'. bażdén räħ la-żönd il-ħarri 'vllha 'amni
 id-beħi id-djäjät ważmlihum zinu addi. jiħi sāmīz zala 's-soph. nizil 40
 'ażad f'il-ħarri 'wakel id-djäjät. nusşu lél il-ħarri 'vllha til-
 ħarriji 'amni tenrāħ. hamel is-ħandu u-miši. 'vllha yá ħarriji
 mbéyin hes-ħandu ta' il. 'ālitlu ana tellētu djalj u-ħubz.
 wuslu la-hadd ʃall il-bvħar. 'vllha ȫsu yá ħarriji. fetahu
 is-ħandu la'yu jiħi. 'ālu yi ent hón. 'vllhum ē ma li 'vib 45
 färi'kum zasölt yá'bana. 'vllu la'. räħ jiħi ħovta yeħimm il-
 harra. 'vllha il-ħarri lil-ħarriji hollu mnäm biyżeji jiħi binnäm
 mażna bes yigħfa muirmi f'il-bvħar. jiħi zaref šu biddhux
 yażmlu. saru' mandil il-ħarriji u-näm hadd il-ħarri. wiżżejj il-
 ħarri ħommien jiħi il-ħarriji. bażdén 'vllha 'amni yá ħarriji ħovta 50
 nirmi jiħi. sár il-ħarri u-jiħi yidifxu il-ħarriji rimyħha f' *'l-bvħar*. bażdén 'al il-ħarri ħaġi anu mabsuħi ħollu sna min jiħi.
 'vllu jiħi la' ħollu min il-ħarriji. zasölt yá'bana. 'vllu
 maslum zasölt 'vtel il-kelbi wil-ħomdär wi-ħomdär wi-ħomdär
 wakel id-djäjät u-ma zasölt bes hollu mèyit min iz-zażl. 55
 'vissollu sridi min bén zaineh u-räħ.

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and 5 the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed 10 the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midd*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant." 15

Jihi went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *mids* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you 20 have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house.

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jih*i* replied, "You told me to bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jih*i* said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jih*i*, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jih*i* struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jih*i*?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jih*i* is going to cut a piece from between my eyes." Then he said 35 to Jih*i*, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jih*i* was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jih*i*. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jih*i* went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jih*i* will

come and will sleep with us. When he is asleep, we will throw him into the sea." Jihi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jihi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jihi (into the sea)." The priest and Jihi began to push the priestess, and threw her into the sea. Then the priest said, "Haiy, I am happy; we have got rid of Jihi!" Jihi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jihi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *wâhad* or *wâhid*.

L. 7: بتحظني is pronounced *bîhuttnî*, *bîhottnî* and *bîhvuttnî*.

L. 28: خوريه, which I have translated "priestess," means here "wife of the priest."

L. 44: ملية for قليته.

Cf. Oestrup p. 42, *Le Juif et les deux fils du marchand*.

109.

امه لجحي قالت له روح شتغل. قال لها شو بدّي شتغل ما
يعرف شي. قالت له روح اربط الطريق وجيب مصاري.
بعدين اخذ الطنجرة وراح باعها وشنرى حبل طوبيل وراح
ربط الدرب من الميدل للميدل وراح. اجوا المكاريه وفكوا الحبل
وراحوا. بعدين قال لها يا امي ربطت الدرب وادخدا الحبل. 5
قالت له اي حبل. قال لها اللي قلتي لي حتى اربط الدرب فيه.
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل
واحد زنكيل ونأخذ منه مصاري. رجع على الدرب شاف
القاضي مارق. مسک حجر وضربه. اجت على راسه قتلتنه.

اخده وراح لعند امه قال لها يا امي قتلت لك القاضي. قالت¹⁰ له يخرب بيتك ارا عرف السلطان بيقتلنا. راحت قتلت تيس معزي. بعدين صارت الحكومة ناطرين القاضي حتى يجي. راحرا لبيته وسألوا وين القاضي. قالوا من يومين نحن ما شفناه. بعدين صار السلطان ينادي اللي شاف القاضي وبيخبرني شي عنده بعطيه مية ليرا. قال له جحبي انا قتلتة¹⁵ ورميته في البير. كانت امه رميت التيس المعزي في البير وطممت القاضي. اجوا العسكر مع جحبي حتى يشوفوا القاضي. قالت لهم امه ابني مجنون. قال لهم انا قتلتة يجـهـ في البير. قالوا له انزل جبيه. نزل مسك دينة التيس. قال لهم القاضي الله دندين طوال. قالوا مش كتير. بعدين مسك القرن وقال²⁰ لهم القاضي الله قرون. قالوا له لاـ صحـ اـنـكـ مـجـنـونـ. قـالـتـ لهم امه ما قلت لكم ابني مجنون.

immū la-jiħi 'ālitlū rāħ štigil. 'vllha šā biddi štigil ma bażrif ši. 'ālitlū rāħ örbiż it-tpri' ū-jib nnişári. bażdén nħvd it-tpenjara ū-rāħ bāzha ū-stera ħabl tarvū ū-rāħ rnbu id-derb min il-mel lil-mel ū-rāħ. iżu il-mkāriji ū-fekkū il-ħabl ū-rāħ. bażdén 'vllha yā immi rnbu id-derb uħħndu il-ħabl. 'ālitlū 5 ēya ħabl. 'vllha illi 'ultil hukka örbiż id-derb fih. 'ālitlū ana ma 'ultillak tirbiż id-derb bi-ħabl bes il-mazna ti'tul wħadha zankil ū-tāħud minnū mvaşári. rijeż zala 'd-derb šäf il-'adī mārī. misik ħajar ū-dvrvbū. iżiż zala räsū 'ntelitū. nħodu ū-rāħ la-żond immū. 'vllha yā immi 'nteltillik il-'adī. 'ālitlū 10 yaħruħ bētak iza zaref is-sultān bi-ġiġi. rāħit 'ntelit tēs mazzi. bażdén şärit il-ħenkāmi nātrin il-'adī hukka yiżei. rāħ li-bētū ū-se'elū wén il-'adī. 'ālū min yōmēn naħma ma šifnā. bażdén şar is-sultān yinādi illi şäf il-'adī ū-biċċibbin ū-żannū bażżejjeb mít lira. 'vllu jiħi ana 'ntelū ū-rnméttu f'el-bir. kān it 15 immū rimyit it-tēs il-mazzi f'el-bir ū-tpiġi id-derb. iżu il-żaskar maż-jiħi hukka yišiñu il-'adī. 'ālitlum immū ibnī mej-

nān. 'vllhum ana 'vteltū yahhū fī'l-bīr. 'ālālū inzel jībū. nizil misik dēnt it-tēs. 'vllhum il-'ādī ilū dinēn ḥwāl. 'ālū muš ketīr. basdēn misik il-'zvñ ū-'vllhum il-'ādī ilū 'urān. 20 'ālālū la' ṣahīh innak mejnān. 'ālīlum immū ma 'ultilkum ibnī mejnān.

Jihi's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What 5 rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him."

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jihi took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultān knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultān began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jihi said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jihi to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"

110.

كان في ملك عنده بنت كانت كل يوم تقعد في الشباك وكل رجال اللي هي تشفوفه ازا كان مرتب يقول هادا من مرتبه واذا كان وسخ يقول هادا من مرتبه. بعدين ابوها زعل منها. قال له للوزير خدعا دشرها. اخدتها الوزير وصار يمشي يمشي هو وهي حتى وصلوا لحد بيت رجال اسمه حسن الكسلان. هو كان 5 شاب قوي كتير لكن كسلان كتير. ازا كان بدّه يشرب يقول يا امي سقيني ازا كان بدّه ياكل يا امي طعميني. الوزير حطّ بنت الملك هونيك. بعد يومين ثلاثة هي فاتت لبستان. في رقان كتير. قصّت قضيب رقان طويل واجت صارت تضرب حسن. قالت له روح شتغل. قال لها ما بدّي. بعدين 10 ضربته وقالت له خد حبل. راح صار يعمّل عتال. اول يوم شتغل بقرشين. اجي قال لها لمرتبه شتغلت بقرشين. قالت له عافاك. صار كل يوم يشتغل ويجيب اكتر. بعدين في يوم كان في رجال غني رايج عا الحجّ. قال له يا حسن بتروح معى. قال له حتى اسال مرتي. راح سأّل مرتبه. قالت له 15 معلوم روح معه. وهنِ رايحين شافوا بير فيه ماء. قالوا مين بينزل يجيب لنا شوية ماء. نزل حسن الكسلان. شاف رجال معه عبدة قاعدة على يمينه وست حلوة كتير قاعدة عن شماليه. طلّع حسن الكسلان. قال له الرجال شو مالك عمال تتنطّل. قال له ما شي حبيبي بحبّه ولو كان عبد اسود. قال له 20 عافاك. خد ها المفتاح وافتتح الجنينه. قطّف سلة مليانه رقان. قطّف سلة وبعثتها لمرتبه وامه. حطّوها على الرف

وقالوا خلّيها حتّى يجي حسن. بعد كم يوم بنت الملك
قالت يا ستّي هاتي نكسر واحدة. لما كسرتها لقيت جوهرة.
بعدين راحت للسوق وباعتتها اجت اشتترت كلّ شيء بـ 25
وأنبسطت. بعدين قالت لستّها تا نكسر واحدة تانية.
لقيت جوهرة تانية. راحت باعتتها واشتترت حارة وفريش وزينت
واشتترت عبيد وعربيات حضرت تياب لحسن. بعدين ابوها
قال للوزير يا وزير الرمان بـ 30 دلّي اعرف شو صار في بنتي تعني
حتّى نلبس متل الدراويش ونروح نفتّش عليها. قال له الوزير
انا حطّيتها في بيت حسن الكسلان. صاروا يمشوا يمشوا
حتّى وصلوا لبلد حسن الكسلان. سأله الوزير وين بيت
حسن الكسلان. قالوا له بي حسن صار غني كتير كلّه من درا
مرّته. دلّوهم على سرايا كبيرة فيها عبيد وفيها ناس وفيها
خدم. طلّعوا لفوق شافتهم بـ 35 بنت الملك. السلطان حبّ
يغّي حالة بـ 40 بنته عرفته وقالت له يا بي اهلا وسهلا.
بعدين غمرها ابوها وصار يبوسها. قال لها نين جوزك.
قالت له انا بعدني بنت وحسن في الحجّ. لما اجي حسن
كتبوا كتابها وجروها لحسن وعاشت هي وابوها وجوزها ليوم
اللي ما قوا وقالت له شفت يا بي كلّ شيء من المرة.

kān fī melik zandū bint kānit kill yōm tō'zud fī'8-sibbāk
ū-kill rijjāl illi hīyi tṣāfū iza kān mretteb t'ul hēda min martū
wiza kān wusib t'al hēda min martū. basdēn abāha razöl
minnha. 'vllū lil-wezīr ḥulha dešširha. vħovdha il-wezīr ū-sār
yimši yimši hūwi ū-hīyi ḥupta ruṣlū la-hadd bēt rijjāl ismū
ħasan il-keſlān. hūwi kān šebb 'arċi ketir lākin keſlān ketir. 5
iza kān biddū yišrab y'ul yā immi s'inī iza kān biddū yākul
yā immi tazmīnū. il-wezīr huvit bint il-melik hōnūk. basd

yōmēn tlāti hīyi fātit li-bistān. fī rimmān ketir. 'vssit 'vdib
 rimmān ḥaril wījīt sārit tuḍrub ḥasan 'ālitlū rāh ṣtigil. 'vllha
 mā biddi. basdēn ḥorbitū ū-'ālitlū ḥud ḥobl. rāh sār yāzān-10
 mil zattāl. auwel yōm ṣtōgv̄l bi-'ōršēn. ija 'vllha li-martā
 ṣtōgv̄l bi-'ōršēn. 'ālitlū zāfāk. sār kill yōm yis̄tūgīl ū-yījīb
 aktar. basdēn fī yōm kān fī rījjāl ḡv̄nī rāyīh zāl-ḥājj. 'vllū
 yā ḥasan bitrāh mazī. 'vllū ḥotta isel martā. rāh se'el martū.
 'ālitlū mazlām rāh mazū. ū-hinni rāyīhīn ḥāfū bir fīh mai. 15
 'ālū mīn byinzel yejiblāna ṣwaiyet mai. nizil ḥasan il-keslān.
 ḥāf rījjāl mazū zābdi 'āzōdi zala yāmīnū ū-sitt ḥeloi ketir
 'āzōdi zan ṣemālū. ṭollaz ḥasan il-keslān. 'vllū ir-rījjāl ū
 mālak zāmāl tutṭollaz. 'vllū ma sī. habibī bħebbā ū-lau kān
 zābd aswad. 'vllū zāfāk ḥud hel-miftāh wiflāh iż-jnēni. 'vttif20
 selli milyāni rimmān. 'vttif selli ū-baṣatha li-martā wimmū.
 ḥottaḥa zala'r-raf' ū-'ālū ḥollīha ḥotta yījī ḥasan. basd kem
 yōm bint il-melik 'ālit yā sittī hātī niksur wāħdi. limma kes-
 rītha li'yit jauhera. basdēn rāħit lis-sū ū-bāzōtha ijjit išterit
 kill ū biddha wiħbostit. basdēn 'ālit li-sittħa teniksur wāħdi 25
 tānyi. li'yit jauhera tānyi. rāħit bāzōtha wiħterit hāra ū-fōrš
 ū-zéyenit wiħterit zābid ū-zarabiyyāt ḥadqibrit tiydb li-ḥasan.
 basdēn abūha 'al lil-wezīr yā wezīr iz-zemān biddi ażrif ū sār
 fī binti tasa ḥotta nilbus mitti id-derħniš ū-nrāħ nfettiš zaléha.
 'vllū il-wezīr ana ḥotta wuslū li-belv̄d ḥasan il-keslān. ū sār yimšū 30
 yimšū ḥotta wuslū li-belv̄d ḥasan il-keslān. se'el il-wezīr wēn
 bēt ḥasan il-keslān. 'ālū ū sār yimšū ū sār yibauwīsha. 'vllha fēn jōzik.
 'ālitlū ana basdī bint ū-ḥasan fīl-ḥājj. limma ija ḥasan
 ketebū kitābha ū-jauwezūha li-ḥasan ū-zāsit hīyi wabūha
 ū-jōzha li-yōm illi mātū ū-'ālitlū ū-ḥājj. The vizir took her, and began to walk
 il-mara.

There was a king who had a daughter. Every day she used to sit in the window, and concerning every man whom she saw, if he was clean, she said, "That is from his wife"; and if he was dirty, she said, "That is from his wife." At length her father became angry with her. He said to the vizir, "Take her, and remove her." The vizir took her, and began to walk

and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yi, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!"

40

L. 12: مرقة (classical مراته), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مرة حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between *mai* and *moi*. Among the Bedawins I have heard *md'*.

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجال غني وها الرجال كان كل يوم يعطيه
شوية سمن وشوية عسل. في يوم الناسك قاعد على فرشته.
كان مصمد العسل والسمن بجرة. قال انا ببيع جرة ها السمن
والعسل وبشتري نعجه وها النعجه بتختلف غيرها وهاديك
غيرها حتى يكتروا. بعدين ببيعهم وبصير غني. باحد
5 بنت تاجر الفلاني وبعمل عرس ما صار متنه وبعزم التجار

والاکابر وبعمل ولايم وبعدين بيکيني صبي ولما بيکبر بعلمه
الفلسفة والهندسة واذا شفته عاصي علي بمسك ها العصا
وبضربيه فيها. رفع العصايه حتى يضرب ابنته فيها. اجت
على جرة العسل كسرتها. نزل السمن والعسل على لحيته.

10

kân fî nâsik zand rijjâl gônî û-her-rijjâl kân kill yôm yażtîh
şwaiyet semen û-şwaiyet zasel. fî yôm in-nâsik 'âzöd zala
ferştû. kân msemmid il-zasel wis-semen bi-jerra. 'âl ana bebîz
jerret hes-semen wil-zasel û-biştiri nazji û-hen-nazji bitħollif
ġérha û-hédik ġérha hotta yikterû. bażdén bebîzħum û-bsîr 5
gônî. bâħħud bint tâjir il-flâni û-bażmil zars ma şâr mitlû
bażzum it-tijâr wil-akâbir û-bażmil welâyim û-bażdén byiġini
xbî û-limma byikber bażallmâ il-felsefî wil-hendesi wiza ʃiftû
zâsî zaléyi bimsuk hel-zaşa û-bidrûbû fiha. refaz il-zaşayi
hotta yiħdrub ibnû fiha. ijjit zala jerret il-zasel keserîtha. nizil
is-semen wil-zasel zala lēhyitû.

10

There was a recluse at the house of a rich man, who every day
gave him a little clarified butter and a little honey. One day
the recluse was sitting on his mat, collecting the butter and the
honey in a jar. He said, “I shall sell a jar of this butter and
honey, and buy a she-lamb, and this she-lamb will bear another,
and this one another, until they multiply. Then I shall sell
them, and shall be rich. I shall marry the daughter of such- 5
and-such a merchant, and I shall have such a wedding as there
never was before; and I shall invite the merchants and the
nobles, and I shall have wedding-feasts. And afterwards, I
shall have a son; and when he grows up, I shall teach him
philosophy and engineering; and if he is disobedient to me, I
shall take this stick, and beat him with it.” He raised his stick
to beat his son with it. The stick struck the jar of honey and
broke it, and the butter and the honey fell on his beard.

10

112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبرية وهو
رایح شاف حمار وحش. لحقة. شرد حصانة عن جماعته.

VOL. XXIII.

18

بعدين صارت تشتّي الدنيا كثير. شاف بيت منفرد فات طلب ملحا فيه. صاحب البيت قال لمرته شوفة ها الانسان ابن نعم. شو بذنا نصيفه. قالت له ما عندنا الاها النعجة 5 ادجها واسويها وانا راح بجحن ها الشوية الطحين. عملوا وقدموا للضييف وبات عندهم هاديك الليلة. قاني يوم لتأ بدّه يركب قال لهم انا ملك النعيم. اطلبوا شو يتريدوا. قال له الرجال بجي يوم. بعد مدة صاروا فقراً كثير. قالت له مرقة يا رجال الملك وعد انة بينعم علينا. روح شوف.¹⁰ الملك النعيم بيوم سكر. كان عنده صاحبين. امر بقتلهم. قاني يوم سأل وين فلان وفلان. قالوا له انت امرت بقتلهم. حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن. كان يوم الفرح ويوم الحزن يقعد بين العمودين. اللي بجي لعنه يوم الفرح كان ينعم عليه واللي بجي يوم الحزن كان¹⁵ يقتله ويدهن العمودين بدمة. ساقبت يوم اللي اجي لعنه فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما لقيت تجي الا في ها النهار. قال له انا قبلت بس بدّي حداً يكفلني. بعدين التفت الى واحد اسمه شيبان. قال له ما بتتكلفني. ما قبل. بعدين قام واحد اسمه قرادة. قال انا²⁰ بكفلك. قال له الملك على قدّيش. قال له على سنه. بعدين الملك عطاه خمس مية ناقة وراح لعند اهله. صار قرم يوم الحزن. قال له الملك لقرادة فات الوقت لو بدّه يجي حنظله كان اجي والملك كان مشتهي ان ما يجي. قاني يوم ركب الملك وقعد بين العمودين وطلب ان يقتل قرادة. كل الناس²⁵

قالوا له لاء ما بجوز الا حتى يكمل يومه وهن عمال يحكوا شافوا
غبرة. الملك قال للجلاد اقتلها. الناس قالوا لاه حتى نشوف
ميين جاي بلكه كان حنظله. بعد كم دقيقة وصل. بعدين
حزن الملك كثير قال له شو جابك يا حنظله. قال له الوفا.
قال له الملك ميين علّمك الوفا. قال له ديني. قال له شو³⁰
دينك. قال النصرانية. قال له الملك اشرح لي ياهها. شرحها.
تنصر الملك وكل قبيلته وخرب العمودين وانعم على حنظله
وقراده وقال لهم ما بعرف ميين اكرم اللي وف بوعده او اللي
كفل.

*kân fî melik min mlâk il-zarab. vâvd 'omû û-râh lîl-bor-
riyî û-hû râyîh šâf hîmâr wâhî. lih'û. şered hîbñû zan-
jemâstû. bazdén şârit teşettî id-dînya ketir. şâf bêt minfîrid.
fât tâlîb melja fîh. şâhib il-bêt 'âl li-martû şofit hel-insân ibn
nözam. şâ biddna ndéfû. 'âlitlû ma zandna illa hen-naşîjî 5
idbañha wişwîha wana râh bażjun heş-şwaiyet it-tâhîn. zamelû
û-'vddemû lid-déf û-bâb zandhum hîdîk il-lêli. tâñî yôm limma
biddû yirkab 'vllîhum ana melik in-nazmân utlubû şâ bitrîdû.
'vllû ir-rijjâl bijî yôm. bazd middi şârû fu'wra ketir. 'âlitlû 10
martû yâ rijjâl il-melik wazad innâ byinzöm zaléna. râh şâf.
il-melik in-nazmân bi-yôm sikvr. kân zandû şâhîn. amvr
bi-'vllîhum. tâñî yôm se'el wén flân û-flân. 'âlîlû ent amert bi-
'vllîhum. hezin ketir û-zamellhum zamûdén û-zamel yôm ferâh
û-yôm hîzn. kân yôm il-ferâh û-yôm il-hîzn yô'aşud bén il-
zamûdén. illî yîjî la-zöndû yôm il-ferâh kân yinzöm zaléh
willî yîjî yôm il-hîzn kân yî'tulu û-yidhen il-zamûdén bi-dem- 15
mû. sâ'vbit yôm illî ija la-zöndû fîh ir-rijjâl kân yôm il-hîzn.
hezin il-melik ketir û-'vllû ma lî'et tîjî illa fî hen-nphâr. 'vllû
ana 'vbilt bes biddî hadan yikfelnî. bazdén iltefet ila wâhad
ismû şebdân. 'vllû ma btikfelnî. ma 'ibil. bazdén 'âm wâhad
ismû 'vrâdi. 'âl ana bikfelak. 'vllû il-melik zala 'addésh. 20
'vllû zala sini. bazdén il-melik zaşâh hîms mît nâ'a û-râh la-
zönd ähelû. şâr tîrm yôm il-hîzn. 'vllû il-melik li-'vrâdi fât
il-wâ'f lau biddû yîjî hînzala kân ija wil-melik kân miştihî in*

*ma yijī. tānī yōm rikib il-melik ă'-azad bēn il-samūdēn ă-tolob
in yi'tul'vrādi. kill in-nās'ālālū la' ma bijaz illa hotta yikmel 25
yōmū ă-hinni zamndl yāhkū ăsfū ăvbra. il-melik 'ăl lij-jillād
ă'tlū. in-nās'ālū la' hotta năsf mīn jāl belki kān ăvzpla.
bazd kem da'i'a wusil. basdēn ăezin il-melik ketir 'vllū ă
jābak yā ăvzpla. 'vllū il-wnfa. 'vllū il-melik mīn ăallmak
il-wnfa. 'vllū dīnī. 'vllū ă dīnak. 'ăl in-nusrānīyi. 'vllū 30
il-melik iśrahī yāha. ăerahha. tenwəspr il-melik ă-kill 'vbltū
ă-hprnb il-samūdēn wenzam ăala ăvzpla ă-'vrādi ă-'vllhum
ma bāzrif mīn akram illi wnfā bi-wazdū au illi kifil.*

There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to 5 knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nāzmān; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." 10

The king in-Nāzmān got drunk one day. He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. 15 It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He

answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šébân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Karâdi arose and said, "I will stand security for you." The 20 king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Karâdi, "The time has come. If Henzela were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Karâdi should be killed. All the people said to him, "No, it is not lawful until 25 the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Henzela." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Henzela?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your 30 religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Henzela and to Karâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اجي صياد لعند ملك الجم قدم له سمكة. عطاه الف دينار. كانت قاعدة الملكه شيرين بجمبه. لما ضهر الصياد قالت له للملك هادا كتير الف دينار حق سمكة. قال لها هلق عطيته كيف بدّي اخذ منه. قالت له الملكه صبر شوية انا باخذهم منه. قال لها كيف. قالت له انا بساله شو شكل 5 ها السمكة. ذكر يّا انتي. ان قال ذكر بقول الملك ما بياكل

ذكر وان قال انتي بقول الملك ما بياكل انتي. عييطة للرجال سألته شو شكل ها السمكة ذكر يمّا انتي. فتكر شوي وقال لها خنتى لا ذكر ولا انتي. انبسط الملك كتير. عطاه الف دينار. وقع واحد. لمه وحطة في الكيس. قالت له الملكه 10 للملك شفت ما ابخل هو وقع دينار لمه واحدة. بعدين عييطة له الملك وقال له ما بيكونيك الفين دينار حتى تاخد الدينار وما خلّيته لواحد من الخدم. قال له تحت امرك. بعدين الرجال قال انا خفت ان حدا يدعس عليه لان عليه صورة الملك. فرح الملك من فطنته وعطاه الف دينار كمان. 15 كلّفتة السمكة قلات الااف دينار. قال ان الواحد ما عمره يسمع مشورة النسوان.

i ja şiyâd la-żönd melik il-żajem 'vddemlü semeki. zaṭâh el-f dînâr. kânit 'ażödi il-meliki širin bi-jembü. limma dñhov iš-şiyâd 'älilü lîl-melik hêla ketir el-f dînâr ha" semeki. 'vllha hollu' zaṭetü kif biddi aħħud minnū. 'älilü il-meliki ʃbur ʃwaiyi ana bāħûdhum minnū. 'vllha kif. 'älilü ana biselü ša šikl hes-semeki dñker yimma enta. in 'al dñker b'ul il-melik 5 ma byakkul dñker win 'al enta b'ul il-melik ma byakkul enta. zaġiyejt lir-rijjâl se'elitü ša šikl hes-semeki dñker yimma enta. fteker ʃwai u-'vllha ħonta la dñker u-la enta. nbpsaq il-melik ketir. zaṭâh el-f dînâr. wv'aż wâħad. lemmu u-ħixtu fi'l-kis. 10 'älilü il-meliki lîl-melik ʃift ma abħol hâ wv'aż dînâr lemmu wvħvdū. bażdén zaġiyeħlu il-melik u-'vllu ma bkeffik elfen dînâr hontta tâħud id-dînâr u-ma hollêtü li-wâħad min il-ħidem. 'vllu taħt omrak. bażdén ir-rijjâl 'al ana ħift in ħadan yidżas 15 zaħeħ li-ġan zalēħ şurt il-melik. firiħ il-melik min futnū u-zaṭâħ el-f dînâr kemâ. kellefitu is-semeki tlât el-f dînâr. 'al in il-wâħad ma zomru yismar mešwerit in-niswâñ.

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širin was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 5 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the 10 king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish 15 cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: **بِجَانِبِهِ for بِجَمِيْهِ**.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة. قال له يا بي بدّي ها البنّت. قال له ابّوه لام اذا ملك ما باخذ لك بنت فقيرة. بعدين الصبي سخن كتير. قالوا له الحكما احسن جوزة ها البنّت او ابنك بيموت. بعدين راح الملك لعند ابو البنّت. طلب البنّت منه. قال له ابوها اذا ما بعطيك ياهما 5 الا ازا كان ابنك بيعرف صنعته. قال له ابني بدّه يصير ملك شو بدّه بالصنعة. اذا ما بجّوزها الا لواحد بيعرف صنعته لكن ازا كان بتريد تاخدها بالسيف اذا عبّدك وتحت امرك. قال له

لام ما باخدتها بالسيف بس بسال ابني ازا كان بيريد يتعلم صنعة. راح سأله ابني. قال أي بريد اتعلم كار البلور. بيوم 10 قال له لابوه اوسق لي مركب بتني سافر لستمبول. شحن له مركب وهن مسافرين انكسر المركب. ناس غرقوا وناس سلموا. من الجملة الصبي خلص على شقة خشبة. طلع على البر بس هو كان جوعان كتير. وصل لحد كرخانة. وقف حد الباب. قال له لصاحب الكرخانة بتريد خطبني عندك. قال 15 له انت ما شايف شو ها الشغل الدقيق شو بيعرفك تشتعل. قال له خطبني صانع كنس الخزن بس حتى اكل. بيوم الملك كان عنده قدح من البلور العال. انكسر. الملك بعث ورا صاحب الكرخانة وقال له بدك تعمل ها الكاس. اخده وهو حزنان كتير. اجي على الكرخانة عمال يخبر ان الملك طلب 20 منه ان يعمل له الكاس. ما كان حداً يعرف. قال له الصبي يا معلمي اعطيوني شمعة ورغيفين حتى اتعشى وسكر الكرخانة على. بتجي على بكرة بتللاقي القدح حاضر. عمل هاك. صاحب الكرخانة تاني يوم اجي شاف القدح عال. اخده وراح 25 عند الملك. هو كان مبسوط كتير. قال له بدبي واحد تاني. اجي خبر الصبي. قال له اعطيوني شمعة ورغيفين. تاني يوم الصبح اجي شاف القدح حاضر. بعدين اخده وطلم يركض عند الملك. قال له الملك بدبي واحد كمان. اجي خبر الصبي. قال له طيب اعطيوني شمعة ورغيفين. سكر الكرخانة وراح. الصبي كتب على القدح

يا كفى كفى واعفي ان كان ما بتكتفى
التيس ياخذ المال والقدح شغل كفى .

بعدين شافه الملك. بعث ورا صاحب الكرخانه قال له خبرني
مين شتغل ها القداح. قال يا سيدني يعيش راسك انا. قال
له احكي دغري او بقطع راسك. خبره. قال له عندي ولد³⁵
فقير هو شتغلهم. بعث ورا الصبي قال له يا صبي احكي لي
وين تعلمت ها الصنعة. قال له انا ابن ملك تعلمتها بيلادي
والقدح ابوي هداك ياه. قال له صحيح. قال له نعم. اجي
الملك كان بدّه يقتل صاحب الكرخانه ويعطي كل شي للصبي.
قال له الصبي لاء يا سيدني انا اكلت خبز وملح في بيته اعمل⁴⁰
المعروف معي وخلّيه طيب بس انا بترجاك ابعتني لبي. بعنته
الملك وبعث معه هدايا وصاحب الكرخانه خلص كرمال
الصبي. منتعلم شكلين من ها القصه العهد بين الخبر
والملح وان كان الواحد غني ما هو عيب ازا تعلم ابنته صنعة.

kân fi melik zandâ welwd wahid şâf bint fa'îri. 'vllü yâ bêyi biddi hel-bint. 'vllü abûh la' ana melik ma bâhûdlak bint fa'îri. basdén is-sybî sohûn ketir. 'âlalû il-hekema ahsan jauwizû hel-bint au ibnak bîmât. basdén râh il-melik la-zönd abûl-bint. ٰolvb il-bint minnû. 'vllü abûha ana ma baszîk yâha illa iza kân ibnak byaârif şanza. 'vllü ibnî biddû yisîr 5 melik şû biddû bi-şanza. ana ma bejauwizha illa li-wâhad byaârif şanza lâkin iza kân bitrîd tâhûdha bis-séf ana zabdak û-taht omrak. 'vllü la' ma bâhûdha bis-séf bes bisel ibnî iza kân bîrid yitazallem şanza. râh se'el ibnû. 'âl é brîd itazallem kâr il-bellör. bi-yôm 'vllü labûh ûstîli merkeb biddi sâfir 10 li-stambûl. şehénlû merkeb û-hinni msâfrin inkeser il-merkeb. nâs ȝorn'û û-nâs silmû. min ij-jimli is-sybî ȝulis ȝalu ȝv'fit

ḥosbi. tuliż sala'l-bnrr bes hā kān jūzān ketir. wusil la-hadd kirħāna. wif hadd il-bāb. 'vllū li-sāhib il-kirħāna bitrid tħoñni 3andak. 'vllū ent ma šayif ša heš-šuġl id-da' r̄ ša 15 byażrifak tištugil. 'vllū hpotni 3aniz kennis il-maħzan bes hotta ākul. bi-yóm il-melik kān 3andū 'ndah min il-bellor il-żdl. inkeser. il-melik bażvt wera sāħib il-kirħāna u-'vllū biddak tażmil hel-kās. vħordū u-hu heznard ketir. ija sala'l-kirħāna zammall yihobbir in il-melik tvelib minnū in yażmillu il-kās. 20 ma kān hadan yażrif. 'vllū is-ṣuġbi yā mżallm āsṭin ħemza u-rnġifén hotta itażašša u-sekkir il-kirħāna 3aléy. btij iż-żala bukra bitħi' il-'ndah hādir. 3amil hēk. sāħib il-kirħāna tānī yóm ija šaf il-'ndah 3dl. vħordū u-rāħ la-żönd il-melik. hu kān mabsuṭ ketir. 'vllū biddi wħad tānī. ija ħobbier is-ṣuġbi. 25 'vllū aż-ṭin ħemza u-raġifén. tānī yóm is-ṣuġbi ija šaf il-'ndah hādir. bażdēn vħordū u-tuliż yurkud la-żönd il-melik. 'vllū il-melik biddi wħad kemmān. ija ħobbier is-ṣuġbi. 'vllū 3aiyib aż-ṭin ħemza u-rnġifén. sekker il-kirħāna u-rdh. is-ṣuġbi katab salal-'ndah

30

*yā kefa kiffi
it-tēs yāħud il-māl*

*ważfi in kān ma bitkif
wil-'ndah šuġl keffī*

bażdēn šaf il-melik. bażat wera sāħib il-kirħāna 'vllū ħobbirni minn ħtnġel hel-n'dah. 'al yā sidi yazyiż rāsak ana. 'vllū al-ki dużjeri au bu'żżejjed rāsak. ħobbieru. 'vllū 3andi wied fa'ir 35 hā ħtnġelhum. bażat wera is-ṣuġbi 'vllū yā sāħib ahkili wén tażallent hes-ṣanża. 'vllū ana ibn melik tażalliemha bi-belħad iwil-'ndah abnī hedak yāħ. 'vllū sāħib. 'vllū nażam. ija il-melik kān biddu yitul sāħib il-kirħāna u-yażtī kill ši lis-ṣuġbi. 'vllū is-ṣuġbi lu' yā sidi ana ākelt ħubz u-milħ f'betu ażmil mazrāf maz 40 u-ħollik 3aiyib bes ana bitrejjidk ebżatn la-béy. bażat u il-melik u-bażat maz 31 hedha u-sāħib il-kirħāna ħulis kirmall is-ṣuġbi. mintażalliem šiklēn min hel-ussa il-zaħid bén il-ħubz wil-milħ in kān il-wħad jgħi ma hñi zaib iza tażalliem ibnū 3anża.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and

asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish 10 to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate 15 work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was 20 no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the 25 shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop 30 and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.

قالوا له لّي بيعرف بنبيح الكلاب شو عمال يقولوا. قال لهم عمال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت دخلك وزعل كتير وخف ان يعرفوه وقال له الملك بيحي يسرق خرنته. بعدين وصلوا لدار الملك. صارت الكلاب تنبع كتير.¹⁵ بعدين قالوا لّي بيعرف بلغة الكلاب شو عمال يقولوا. قال لهم انا قلت لكم عمال يقولوا الملك معنا. زعل كتير الملك وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي اجي اسرق خرنتي. طلعوا لفوق. قالوا له لصاحب المغناطيس انت اصحاب البراغي والمسامير. سحبهم قالوا له لل بيحمل كتير²⁰ اجي دورك. قال لهم هرون الرشيد انا بسبّيكم لمطرح الفلانى حتّى ما حدا يلقطنا على الدرب. راح وجاب البوليس وهنّ صاهرين لقطهم واخذهم للحبس. بعدين تاني يوم هرون الرشيد راح للمجلس. قال لهم جيبوا الحرامية لهم. قال له للاول انت شو كارك. قال له انا بفهم الكلاب شو²⁵ بيقولوا. قال له للثاني شو بتعرف. قال له انا بسحب بالمغناطيس. قال له للثالث انت شو كارك. قال له بحمل حمله تقيلة. بعدين قالوا له انت كارك فراج الضيقات شو بعد بذك ضيقه اكتر من هايك. قال لهم ها المرّة ساحتكم ونفاهم. قال لهم ازا شفتكم بها البلد بقتلکم. ستكتروا بخيرة وراحوا.³⁰

mr̩ra kân fi tlât ḥarāmîyi fi ḥbmâra. râhû in-nâs illi kânû zammâl yiskerû. 'âlû il-ḥarāmîyi li-bâzdhum il-léli biddna nrâh nisru' ḥbznit is-sultân. herûn ir-râšîd kân mit-ḥvffî u-'âzöd fi 'urni. fezz 'vllhum ana biddî râh mazkum bes kân mit-ḥvffî u-ma zarefâh. 'vllhum btâħdâni mazkum au biħkî. 'âlû ṭaiyib. se'elû wâħad šâħ kârak. 'vllhum ana bażrif 5

il-klâb šâ bit'ul limma bitnebbîh. 'âlû lit-tâni enti šâ kârak. 'âl bîhmul sebazin 'unâr û-ma bitzab. 'âlû lit-tâlit enti šâ btazmîl. 'vllhum ana mazî mnânetîs bisheb kill il-misâmîr wil-brâgî bidân şaut. 'âlâlû ent šâ btazmîl. 'vllhum ana bifrig il-mindâ'. 'âlû tâiyîb imşû hotta nrâh. mişyâ û-râhû û-hinni 10 râyiñîn semazû klâb zammâl tinebbîh. 'âlâlû lillî byazrif bi-nebîh il-klâb šâ zammâl yî'âlû. 'vllhum zammâl yî'âlû in il-melik mazna. 'vllû herûn ir-raşîd iskut daâlak û-zâzöl ketir û-hâf in yaârifah û-'vllû il-melik byiñî yisru' hâzntû. basdén wuşlû li-dâr il-melik. şârit il-klâb tinebbîh ketir. basdén 'âlû 15 lillî byazrif bi-luget il-klâb šâ zammâl yî'âlû. 'vllhum ana 'ultîlkum zammâl yî'âlû il-melik mazna. zâzöl ketir il-melik û-'vllû ma 'ultîlak ana ma bv'a tî'ul il-melik mazna šâ biddî iji' isru' hâzntû. tâzû li-fô'. 'âlâlû li-sâhib il-mnânetîs enti isheb il-brâgî wil-misâmîr. sahâbhum. 'âlâlû lîl byiñmil ketir ija dôrak. 'vllhum herûn ir-raşîd ana bisbe'kum 20 li-moñrah il-flâni hotta ma hadan yîl'vâna sala'd-derb. râh û-jâb il-bôlis û-hinni dñhrîn lv'vthum wvâhdhum lil-hobs. basdén tâni yôm herûn ir-raşîd râh lîl-mejlis. 'vllhum jîbû il-harâmiyi la-hôn. 'vllû lîl-awel ent šâ kârak. 'vllû ana bifhem il-klâb šâ bî'âlû. 'vllû lit-tâni šâ btazrif. 'vllû ana bis-25 heb bil-mnânetîs. 'vllû lit-tâlit ent šâ kârak. 'vllû bîhmul hamli tîli. basdén 'âlâlû enti kârak ferrâj id-dî'ât šâ basd biddak dî'i aktar min hêk. 'vllhum hel-morra sâmahtkum û-nefâhûm. 'vllhum iza şiftkum bi-hel-belvd bî'tîlkum. stek-terû bi-hêrû û-râhû. 30

Once there were three robbers in a wine shop. The people who were drinking there departed. The robbers said among themselves, "At night we shall go and steal the treasure of the sultan." Herûn ir-Râşîd was disguised, and sitting in a corner. He rose and said to them, "I wish to go with you;" but he was disguised, and they did not know him. He said to them, "Take me with you or I shall tell (of the plot)." They said, "Good." They asked one, "What is your business?" He said to them, "I know what the dogs say when they bark." They said to the second, "What is your business?" He said, "I carry seventy *kuntâr* (about 17½ tons), and am not wearied." They said to the third, "And you, what do you do?" He said to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way 10 (lit. that we may go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Râšîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the 15 dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Râšîd said to 20 them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Râšîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?" 25 He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.

116.

كان في سلطان عنده أربعين صبي. شافوا كل أولاد الوزر تجوزوا وكل أولاد الأكامير في شهر شعبان. بعدين الكبير قال لاختوه تعوا نحن حتى نخرد ليش ابونا ما بيحوزنا هلق نحن منليس كلنا احمر ومنقعد في اوضنا لينا بيحيي ابونا بيسالنا ليش رعلانيين. منقول له كل أولاد الأكامير تجوزوا ونحن ⁵ أولاد السلطان ما بتجوزنا. اجي ابوهم من عشية. سأل فين الأولاد. العبيد قالوا له هن لا بسرين احمر علامه الغضب. فات لعند الكبير. قال له ما لك يا ابني غضبان. قال له انا صار عمري خمسين سنة وما جوزتني. قال له تكرم يا ابني بس هون ما في بناة ملوك على قدمكم. الكل قالوا نحن ¹⁰ ما بذنا بناة ملوك بذنا اربعين بنت من فرد ام واب. قال ملبح. جابوا اربعين بغل حملوهم من خفيف الحمل وغالبي التمن. صاروا يمشوا يمشوا حتى وصلوا لحد مغارة. صار الليل. ناموا هونيك. تاني يوم قاموا حتى يروحوا على الصيد. خلوا الرغيم حتى يعمل الاكل. بدء يشعل نار. ¹⁵ ما كان عنده شحيطا. راح صار يمشي حتى وصل لحد تصوينه عند المغرب. طلع عليها ونزل. شاف سلم. طلع على السلم شاف عبد حامل سيف وطالع يقتل بناة السلطان. قتله. بعدين شاف الثاني. قتله لحد العشرين. بعدين فات لجوا. شاف بنت ملك نايمه في تخت متل القمر. ²⁰ بعدين فات لاوشه الثانية لحد تسع وتلاتين. في كل اوضه كان في بنت في اوضه الأربعين فتش ما شاف حدأ. قال اختي لقيت لهم

عرايس بس انا لام. صار يفتش في الاوضة. شاف سرير في السقف. نزله شاف صبية حلوة اكتر من الكل وشعرها مغطى وجهها. فرقة وتركها وراح. اجي ابوهم شاف العبيد²⁵ مقتولين ومرميين. سأله الخدم مين عمل ها المعروف معي حتى اعطيه اللي بيりيد. كان الصبي راح لعند اخوتة وما خبرهم. الملك بعث منادي ينادي وجايده منديل. اول يوم وتناني يوم وقالت يوم شافه ابن السلطان. قال له اعطيوني المنديل. عطاها ياه. راح لعند الملك وختبره. قال له شو بترييد³⁰ اعطيك. قال له ما برييد شي بس نحن اولاد سلطان الغلاني ونحن اربعين واحد من فرد ام واب. بذنا اربعين عروس من فرد ام واب. قال له أي تكرموا. بعث ورا اخوتة. اجوا وشافوا عرايسهم. لما شافوا الرغيرة اظرف من الكل نحسدوا وصاروا بذهم يقتلون اخوتهم. راحوا لعند السلطان وقالوا له³⁵ بجيسي ان الرغيرة اظرف من الكل لازم تطلب مهرها غالبي. قال لهم شو بطلب. قالوا له في عند الغول لحاف كوييس كتير من حريم وكبير كتير واذا لقيته بيصير زغير. راح قال له انا ما بعطيك بنتي حتى تجيب لي لحاف الغول. قال له حسن طيب. راح لم براغيت كتير وطلع على سطح الغول. فلختة ورمي⁴⁰ البراغيت على الغول والغوله. بعدين الغول قال للغوله حطي اللحاف برا حتى يطيروا البراغيت. بعدين حطته برا. اجي حسن اخده. في بين بيت الغول والدرب حجر مسحور. الغول شاف حسن اخذ اللحاف. بعدين الغول صار يقول له دخلك يا حسن الله يخليلك يا حسن اطلب مقل ما بترييد بعطيك.⁴⁵

ما رَدْ حسن. اخذ الحناف وراح لعند السلطان. قال له هلق بدّي العروس. قال له تكرم. اجوا اخوته قالوا له بعد عنده حسان ما في مrtle. اجي السلطان قال له بعد بدّي حسان الغول. قال له طيّب ها الشي ما هو منك بس من اخوتي. راح لبيت الغول. تخبي تحت بطن الحسان. كان الحسان مربوط بسبعين رزات. قبع اول رزة. صهل الحسان. قال لها الغول للملفولة قومي شوفي مين عمال يسرق الحسان. قالت له مين بيسترجي يسرق الحسان. بعددين حسن قبع الثانية. صهل الحسان كبان اكتر من الاول. قام الغول حتى يشوف مين عمال يسرق الحسان. فتش لقى حسن تحت بطن الحسان. قال له ها علقت. اخده وربطه وراح حتى يعزم كل الغيلان. قال لها لمرته عجني كتير. بعددين صارت تعجن. قال لها حسن فكي لي ايدي حتى اعجن مطروحك. فكت له ايده. بعددين قال لها ما فيبني اعجن باید واحد فكي لي الثانية بعجن احسن. فكت له ايده ⁶⁰ الثانية. فك اجريه قتلها وطبخها وحط السفرة. اخذ الحسان وراح. وصل لعند السلطان. قال له يا سلطان الزمان ازا كان بعد بتطلب شي بقتلك وبقتل اخوتي. قال له لا خد عروستك. حملوا كلهم راحوا وهن رايحين قالوا لهم المكاريه لا تمرقوا من ها الطريق. غيروها ليش هونيك كل ⁶⁵ اهل البلد مسخورين صاروا حجار سود. بعددين اخوته قالوا بس مرقوا حسن من هونيك ومرته بتبقى معنا. المكاريه عملوا غلط مرتقهم من المدينة الماخورة. شافهم اليهودي اللي

بِيَسْمِرْ اسْتَحْلِي السَّتْ حِسْنٍ. سَحْرُهُمْ كَلَّهُمْ مِنْ عَدَاهُ.
 اخْدَهَا عَرْوَسُهُ اللهُ. بَعْدِينَ مَا عَرَفْتُ جُوزَهَا طَيِّبٌ وَلَا هُوَ عَرَفٌ⁷⁰
 انْهَا هِيَ طَيِّبَةٌ. بَعْدِينَ كَانَ جُوزَهَا فِي بَسْتَانٍ. طَلْعُ شَافِ
 سَتْ حِسْنٍ فِي الشَّبَّاكِ. بَعْتُ مَعَ الْعَبِيدِ قَالَ لَهَا إِنَّا طَيِّبٌ
 بَسْ اسَالِي الْيَهُودِي فِينَ رُوحَهُ حَتَّى تَبْقِي تَقْسِيلِي إِنْتِي وَيَاهَا فِي
 النَّهَارِ. مِنْ عَشِيَّةِ أَجِي الْيَهُودِي صَارَتْ تَقُولُ لَهُ دَخْلُكَ قَلْ لَيِ
 وَيْنَ رُوحُكَ حَتَّى اقْسِلَيْ إِنَّا وَيَاهَا فِي النَّهَارِ. قَالَ لَهَا فِي سَكْرَةٍ⁷⁵
 الْبَابِ. حَطَّتْ تَشْكِيلَ عَلَى الْبَابِ وَعَمِلَتْ انْهَا عَمَالَ تَحْكِيَ
 مَعَهَا. أَجِي عَشِيَّةِ الْيَهُودِي شَافَهَا مَشَكَّلَهُ الْبَابِ. قَالَ لَهَا فِي
 شَوَّانِتِي مَجْنُونَهُ. قَالَتْ لَهُ دَخْلُكَ وَيْنَ رُوحُكَ. قَالَ لَهَا فِي
 الْمَكْنَسَهُ. صَارَتْ تَغْرِبُ عَلَيْهِ حَتَّى يَخْمَنَ انْهَا بِتَحْبَهُ. قَالَتْ
 يَوْمَ قَالَتْ لَهُ دَخْلُكَ قَلْ لَيِ وَيْنَ رُوحُكَ. قَالَ لَهَا رُوحِي بِعَلَبَهِ⁸⁰
 مَحْطُوطَهُ بِاجْمَرِ غَرَالَهُ عَرْجَهُ جَوَانِ قَطْنَهُ. قَالَتْ لَهُ كَيْفَ بَدَّيِ
 اعْمَلَ حَتَّى جَيْبَهَا. قَالَ لَهَا بَتَلَاتْ شَعَرَاتْ مِنْ دَقَنِيِ.
 اخْدَتْ التَّلَاتْ شَعَرَاتْ وَتَانِي يَوْمَ عَطَيْتَهُمْ لِجُوزَهَا. حَرْفُ اُولَى
 شَعَرَهُ أَجِي مَارِدَ قَالَ لَهُ شَوَّ بِتَرِيدَ. قَالَ لَهُ بَدَّكَ تَاخْدَنِي
 لِمَطْرَحِ الْفَلَانِيِ. اخْدَهُ. شَافِ غَرَالَهُ عَرْجَهُ. قَوْسَهَا وَشَالَ⁸⁵
 رِجْلَهَا شَافِ فِيهَا عَلَبَهُ. فَتَحَّ عَلَبَهُ شَافِ فِيهَا قَطْنَهُ.
 الْيَهُودِي قَالَ لَهَا لِسَتْ حِسْنٍ اخْ إِنَّا رَاحَ امْوَاتٍ. حِسْنٌ حَرْفُ
 شَعَرَهُ تَانِيَهُ. أَجِي مَارِدَ. قَالَ لَهُ شَوَّ بِتَرِيدَ. قَالَ لَهُ بَدَّيِ
 تَرَدَّيِ لِلْبَلَدِ الَّيْ فِيهَا الْيَهُودِيِ. حَظَّهُ عَلَى كَنَافَهُ وَطَارَ لِلْبَلَدِ
 الْيَهُودِيِ. شَالَ الْقَطْنَهُ وَصَارَ يَقُولُ لَهُ لِلْيَهُودِيِ شَوْفُ رُوحُكَ⁹⁰
 مَعِيِ. فِيَكَ السَّحْرُ عَنِ اخْوَتِي أَوْ رُوحُكَ مَعِيِ. اخْدَ مَاءَ وَرَشَهَا.

رجعوا كلّهم رُّم مُتَل ما كانوا وكلّ اهل البلد المُسْحُورَةُ الحَدَادِين
النَّجَارِينَ وَكُلّ وَاحِدٍ فِي صِنَاعَتِهِ . بَعْدِينَ مُسْكَ القَطْنَهُ نَتَفَهَا
وَرَاحُوا كُلَّهُمْ لِعْنَدِ ابْوَاهُمْ . حَسْنَ احْكَى قَصْنَهُ لَابْوَهُ . ابْوَهُ
حَطَّهُ عِنْدَهُ وَاحْوَتَهُ سَكَنَهُمْ فِي غَيْرِ بَلْدَهُ .
95 هَادِهِ حَكَايَتِي حَكِيَتَهَا وَفِي عَيْنِكِ خَبِيَتَهَا .

kān fi sultān zandū arbazin spbī. šāfū kill ülād il-wizpr
tejauwezū u-kill ülād il-akabbir fi əvhpr əazbān. basdēn il-kebīr
'al laħutū tażu naħna ħotta nahred lěš abāna ma bħajawizna.
ħollp' naħna mniżbz killna aħmar u-mnu'zud fi ħwóndna. limma
byiġi abāna byiselna lěš zażlānīn. min'illū kill ülād il-akabbir
tejauwezū u-naħna ülād is-sultān ma bħajawizna. ija abħum 5
min zašejji. se'el fēn il-ülād. il-zabid 'al-lulū hinni lābsin
aħmar zaldmit il-ġuđlob. fàt la-żönd il-kebīr. 'vllū mǎlak
y'ibni ġuđlob. 'vllū ana əar əomri ħomseñ sini u-ma jau-
weztni. 'vllū tikram y'ibni bes hón ma fi bināt mlāk zala 'ndd-
kum. il-kill 'aln naħna ma biddna bināt mlāk biddna arbazin 10
bint min fford imm wāb. 'al mlāk. jābū arbazin bøgl ħom-
melāhum min ħnfif il-ħommel u-ġallu it-temen. əarū yimšū yimšū
ħotta wušlū la-hadd muġāra. əar il-lēl. nāmū hōnuk. tānī
yóm 'āmū ħotta yirāħu zala 's-séđ. ħollū iz-zgħir ħotta yażmil
il-äkl. biddū yiħazzöl nār. ma kān zandū əħħaiṭa. rāħ əar 15
yimšū ħotta wušl la-hadd tħieġi zand il-muġarib. əulżiż zaléha
u-nizil. šāf sillum. əulżiż zala is-sillum šāf əabd ħamil sēf
u-ṭaliz y'it-tul bināt is-sultān. 'ntelū. basdēn šāf it-tānī. 'ntelū
la-hadd il-zašrīn. basdēn fàt la-jurka. šāf bint melik nāyimi
fi tħieħ mitl il-ħmarr. basdēn fàt lúda it-tānī la-hadd tisaz 20
u-tħażżeen. fi kill ədu kān fi bint. fi əudit il-arbazin fetteš ma
šāf huldu. 'al aħħut b'etħilm żarru' bes ana la'. əar yifet-
tiš f'il-ədu. šāf srir f'l-su'f. nezzelū šāf spbīyi ħelv i aktar
min il-kill u-ħaġra muġġobbija wijha. ferro' u u-tarakha u-rāħ.
ija abħum šāf il-zabid met-tālin u-mörmiyin. se'el il-ħidem 25
mín zamel hel-mazruf tażiż ħotta ażżejj illi bīrid. kān is-spbī
rāħ la-żönd aħħut u-ma bħixerħum. il-melik basat mnadde
yinādī u-bidu mandil. awwel yóm u-tānī yóm u-tħallit yóm šāfju
ibn is-sultān. 'vllū ażżejj il-mandil. zatħah yāħi. rāħ la-żönd

il-melik ū-þvbbérū. 'vllū šū bitríd aþtik. 'vllū ma bríd ši bes 30
 nahm ūlād sultān il-flānī ū-nahn arbazin wāhad min fōrd imm
 wāb. biddna arbazin zarās min fōrd imm wāb. 'vllū ē tik-
 ramū. basat wera aþatū. ijū ū-þāfū zarāyishum. limma
 þāfū iz-zgīri azraf min il-kill nhasadū ū-þārū biddhum yī'udū
 aþāhum. rāhū la-zōnd is-sultān ū-'ālālū bihais in iz-zgīri 35
 azraf min il-kill lāzim tuwlub mñhōrha gālī. 'vllhum šū buwlub.
 'ālālū fī zand il-þāl lōhāf kwaïyis ketir min ḥarir ū-kebīr ketir
 wiza leffétū bisir zgīr. rāh 'vllū ana ma baþtik binti ḥotta tjbli
 lōhāf il-þāl. 'vllū hasan tāiyib. rāh lemm brāgīt ketir ū-tpliž
 zala svih il-þāl. feħtū ū-rvma il-brāgīt zala 'l-þāl wil-þāli. 40
 basdēn il-þāl 'al lil-þāli ḥottī il-lōhāf brra ḥotta yī'urū
 il-brāgīt. basdēn ḥottitū brra. ija hasan vħvdū. fī bēn bēt
 il-þāl wid-derb hajar meshūr. il-þāl þāf hasan aħid il-
 lōhāf. basdēn il-þāl sār yī'illū daħħlak yā hasan vlla yīħol-
 lik yā hasan uħlub mitl ma bitríd baþtik. ma redd hasan. 45
 vħvd il-lōhāf ū-rāh la-zōnd is-sultān. 'vllū kollu' biddi 'l-
 zārās. 'vllū tikram. ija aþatū 'ālālū basd zandū ḥsān
 mā fī miillū. ija is-sultān 'vllū basd biddi ḥsān il-þāl. 'vllū
 tāiyib heš-ši ma hū minnak bes min aþatū. rāh li-bēt
 il-þāl. teħobbba taħt bvtn il-ħsān. kān il-ħsān marbūt 50
 bi-sebas rezżat. 'vbaż auwel rezzi. ʂphel il-ħsān. 'vllha il-þāl
 lil-þāli 'amī ſafī mīn zammal yisru' il-ħsān. 'ālitlū mīn byis-
 terji yisru' il-ħsān. basdēn hasan 'vbaż it-tānyi. ʂphel il-ħsān
 kemdān aktar min il-aucel. 'am il-þāl ḥotta yīsaħ mīn zammal
 yisru' il-ħsān. fetteħ lva' hasan taħt bvtn il-ħsān. 'vllū hā 55
 zaliit. vħndū ū-rvbbvū ū-rāh ḥotta yażsim kill il-þālān.
 'vllha li-martū zōjinni ketir. basdēn sārit tażżun. 'vllha hasan
 fikkili idī ḥotta ozjun mn̄trhik. fekkitlū idū. basdēn 'vllha
 ma fini ozjun bid waħdi fikkili it-tānyi bözjun ahsan. fekkitlū
 id it-tānyi. fekk iżrēh 'otelha ū-tpaħħha ū-ħvxt is-sufra. vħvd 60
 il-ħsān ū-rāh. wusil la-zōnd is-sultān. 'vllū yā sultān iz-zemdān
 iza kān basd buwlub ſi bittak ū-bittul aþatū. 'vllū la' þud
 zarastak. ħommalū killhum rāhū ū-hinni rāyihin 'ālālhum il-
 mkāriyi la timru'ū mīn het-ċvri. ġaiyirha lēs hōnīk kill aħel 65
 il-bebħd meshūrēn sārū hajár sād. basdēn aþatū 'dlū bes merri'ū
 hasan min hōnīk ū-martū btib'a mazna. il-mkāriyi zamelū
 ġvlat morro'ahum mīn il-medini il-meshūra. ſāfhum il-yahādī
 illi byishar istaħla is-sitt hisn. saħerhum killhum mīn zaddha.
 vħvdha zarūs ilū. basdēn ma zarefti jōzha tāiyib ū-la hūwi

zaref innha hî tâiyibi. bâzden kân jôzha fî bistân. 'vllaaz šâf⁷⁰ sitt hîsn fî š-sibbâk. bâzat maz il-zabîd 'vllaha ana tâiyib bes iseli il-yahâdî fén râhû hotta tib'i titselli entî wiyâha fî'n-nvhâr. min zaşiyi ija il-yahâdî sârit t'illû dâhlak 'illi wén râhak hotta itsella ana wiyâha fî'n-nvhâr. 'vllaha fî sukret il-bâb. hîttit⁷⁵ teşkîl zala'l-bâb û-zamelit innha zammâl tâhkî mazha. ija zaşiyi il-yahâdî šâfha msekki il-bâb. 'vllaha šâ entî mejnâni. 'âlitlû dâhlak wén râhak. 'vllaha fî'l-mikinsi. sârit tîdhak zâleh hotta yiħvomin innha bîħebbû. tâlit yôm 'âlitlû dâhlak 'illi wén râhak. 'vllaha râhî bi-zölbî maħlûti bijor ġvzâli zarja jûwâd⁸⁰ 'utni. 'âlitlû kîf biddi ażmil hotta jibha. 'vllaha bi-tlât šaṣrât min dñi. nħovdit it-tlât šaṣrât û-tâni yôm zaħyithum li-jôzha. hîrv' auwel šaṣra ija mârid 'vllû šâ bitrîd. 'vllû biddak tâħûdnî li-mv̄trah il-flâni. nħovdû. šâf ġvzâli zarja. 'auwesha û-šâl⁸⁵ rijelha šâf fiha zölbî. fetah il-zölbî šâf fiha 'utni. il-yahâdî 'vllaha li-sitt hîsn ab ana râh emût. hasan hîrv' šaṣra tânyi ija mârid. 'vllû šâ bitrîd. 'vllû biddi triddnî lil-belvd illî fiha il-yahâdî. hîttu zala ketâfû û-ṭâr li-belvd il-yahâdî. šâl il-'utni û-sâr yî'illû lil-yahâdî šâf râħak mazî. fikk is-siħov⁹⁰ zan abûti au râħak mazî. nħovd mai û-reħħha. rijasû killhum zilm mitl ma kânu û-kill ähel il-belvd il-meshâra il-haddâdîn in-nejjârîn û-kill wâħad fî spnâzû. bâzden misik il-'utni nettefha û-râħû killhum la-żond abûħum. hasan äħka i'sstû labâħ. abâħ hîttu zandu waħâtû sekkenhum fî ġer belvd.

95

hîdi hakâyeti haketha û-fî zabbak hîbetha.

There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Sha'bân. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would

I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultan of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasan pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city..

The Jew who performed the enchantment saw them, and fell in love with Princess Hisn. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hisn in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.

The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

95

This is my tale, I have told it;
And you in your breast did enfold it.

The Modern Pronunciation of Coptic in the Mass.—By J. DYNELAY PRINCE, Ph.D., Professor in Columbia University, New York City.

THE name Copt (ΓΥΠΤΙΟC = Αἰγύπτιος, Arabic *Qibṭ*, pl. *Aqbdāt*, vulgar *Qūbāt*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negādeh, Luxor, Esneh, Dendera, Girgeh, Tanta, Assiūt and Akhmim, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sled mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrizi remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrizi, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary¹ (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

¹ *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.

revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet¹ will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> ²	<i>Assiūt.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuān.</i>
À	Álfâ	Álfâ	Álfâ	Álfâ	Álfâ
ß	Wída	Wídâ	Wíttâ	Wídâ	Vídâ
¶	Ğámmä	Ğámmä	Ğámmä	Ğémmá	Ğámmä

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

² The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltä	Déltä	Dáldä	Dáldä
Ē	Ēi	Ēlyě	Ēlyě	Ēlyě
Ē	Sô	Sô	Sô	Sô
Ζ	Zítâ	Sítâ	Dádî	Zádâ
Η	Ítâ	Hídâ	Hádî	Hádâ
Θ	Thítâ	Tídâ	Táttî	Títtâ
Ι	Iótâ			Iódâ
Κ	Káppâ	Káppâ	Kábbâ	Kábbâ
Λ	Lôlâ		Lâula	Lôla
Μ	Mî	Mî	Méř	Mî
Ν	Nî	Nî	Néř	Nî
Ζ	Íksí	(Labîb gives Äksí for all Upper Egypt)		
Ӧ	Ӧ			Ӧü
Ӯ	Pî (bî)			Vî
Ӯ	Râ		Rôř	Rôř
Ӯ	Símâ	Símâ	Sämmî	Sämmâ
Ӯ	Tav			Dá'u
Ӯ	Ípsíllón			Hê
Ӯ	Vî	Fîř	Fîř	Fîř
Ӯ	Kî	Kî	Kéř	Kî
Ӯ	Ěpsí	Äpsí	Äpsí	Äpsí
Ӯ	Ѡ (like Eng. aw)	For Upper Egypt au and o		
Ӯ	Šář	For Upper Egypt šéř and šář		
Ӯ	Fâř	Fâř	Fâř	Fâř
Ӯ	Hář	Héř	Héř	Héř
Ӯ	Hôřî			Hôřî
Ӯ	Gánga	Gándŷe	Dýándŷi	Dýéndŷa
Ӯ	Ѩ (Egtyímâ or Egšímâ)	Šímâ	Šímâ (Hímâ)	Šímâ
Ӯ	Đî (Díđî)	Đî	Đéř	Đî

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Saïd (Sahîd), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:

*Text.*¹ **ዘEN ተarpχn nE pičaxi pE oγoS pičaxi nAqχn**
*Cairo.*² **ዘEn ētārchī nē čpsāzī pē ՚ōh pīsāzī nāfkī**
Assuān. **ዘAn diārchī mān bīsāgī bā wāl̄h bīsāgī nāfkā**
ḥātēn ḡt oγoS nE oγnōyṭ pE pičaxi. ḡlā
hātēn Ēvnōūdī ՚ōh nē ՚Unōūdī pē pīsāzī. Vāl̄
hātān Ēvnōūdī ՚uāh nā ՚Ouāldī bā bīsāgī. Vāl̄
enāqχn ičxēn ՚h ՚batān ḡt ՚swb nībēn aγwōpī
ēnāfkī ՚isžēn hī ՚hātēn Ēvnōūdī hōv nīvēn ՚avšōpī
ēnāfkā ՚isgēn hā ՚hātān Ēvnōūdī hōv nīwān ՚āwōsōbī
εwōl̄hītōtq oγoS aτbōnōyq m̄pē ՚slī wōpī εwōl̄ ՚en
ēvōl̄hītōtq ՚ōh ՚atčēnāf ՚empē ՚ehl̄lī ՚shōpī ՚ēvōl̄ ՚hēn
՚awōl̄hītōtq ՚uāh ՚atšānāyāf ՚embā ՚ahl̄lī ՚shōbī ՚awōl̄ ՚hēn
φhētāq wōpī. Nē pōwñb pE ՚etē ՚n̄hētq oγoS pōwñb
viētāf ՚shōpī. Nē ՚epōn̄b pē ՚etē ՚en̄hītq ՚ōh ՚epōn̄b
viātāf ՚shōbī. Nā ՚ōn̄b bēdā bā ՚n̄hādāf ՚uāh ՚endē
nE φoγwōi n̄nīrōmī pE. OγoS piγwōi aqērōγwōi
nē ՚ēvūōiñ ՚ēnnīrōmī pē. ՚ōh pīn̄ōiñ ՚afērūōiñ
՚ōn̄hī viāwāl̄nī ՚ēnnīrōmī bā. ՚uāh bāwāl̄nī (wān) ՚afūōiñ
՚en pičaxi oγoS m̄pē pičaxi ՚wtašoq.
՚hēn pīkākī ՚ōh ՚empē pīkākī ՚eštāhōf.
՚hēn bīkākī ՚uāh ՚embā pīkākī ՚stāhōf.

¹ Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

² The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *ē* in *geh*; *ī* = Eng. *i* in 'pin'; *ī* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ā* = Eng. *oo* in 'fool.' Of the consonants, *č* = *ch* in 'church'; *ch* = German *ch* in *ich*; *đ* = *th* in 'this'; *g* = always *g* in 'go'; *ȝ* = Arabic *ȝ*; *h* = *h* in 'have'; *h* = Arabic medial *ح*; *h* = German *ch* in *ach* (to be distinguished from *ch*, the sound in *ich*); *sh* = Eng. *sh*; *t* = Arabic *ت*; *th* is always hard, as in 'thin'; *z* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ł*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebīr* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. Δγχοος ΕΤΒΕ ΔΠΑ Σωρ χε ΜΠΕΨΧΙ-ΒΟΛ

Cairo. Ävgōs étvē Ápā Hōr žē mpěfží ēgčōl

Assuān. Âūgōs átwā Âbā Hōr gē mbäfgí šōl

ΕΝΕΣ ΟΥΔΕ ΜΠΕΨΩΡΚ ΟΥΔΕ ΜΠΕΨΑΖΟΥ ΟΥΔΕ

ēnēh údē mpěfōrk údē mpěfsáhū údē

änäh údā mbäfōrk údā mbäfsáhū adā

ΜΠΕΨΩΔΧΕ χωρις ΔΝΑΓΚΗ.

mpěfsážē hōris änängkī.

mbäfságē hōris änágkī.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

¹ ZDMG. lv. p. 146. For the intercalary vowels in Egyptian Arabic, cf. Spitta, *Grammatik des Vulgararabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, § 20.

² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bëss' li* 'it is enough for me'; *harg' niswán* 'ladies' shawls'; *šugl' mìn dì* 'whose work is this?', etc.

1. Long and short **À** are represented in both Boheiric and Sahidic by *ä* and *ă*, respectively; thus **ΑΞΙ** = B. *säzī*, S. *sägī* 'word'; **ΑΡΧΗ** = B. and S. *ärchī* (Greek) 'beginning.' The diphthong **ΑΥ** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *ăd* in S.; e. g. **ΑΥΨΩΠ** = B. *avšōpī*, S. *ălšōbī* 'they have been.' It should be noted, moreover, that **ΑΑ** was used according to Stern¹ to represent Arabic **ع** in the words **ΑΛΛΑΛΝΑΡΟΤ** **العنزروت** 'a sort of gum'; **ΑΛΜΟΥΓΑΔΑΤ** = **المصعد** 'sublimate.' The **ع** is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **À** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **ΑΛ** = **ال** *el*.

2. **È**, which = Boheiric *ē*, appears generally in Sahidic as *ă*; thus, **ΒΕΝ** = B. *hēn*, S. *hän*; **ΕΤΒΕ** = *ētvē*, S. *ätvă*, etc. It should be observed that **Ν** appears in B. as *ēn*, but in S. as *ni*; cf. **ΝΗΗΤΨ** = B. *ēnħītf*, S. *nīħādāf* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ΝΝΙΡΩΜΙ** = B. and S. *ēnīrōmī*. In the same way **Μ** = *ēm* in both pronunciations, **ΜΠΕ** = B. *ēmpē*, S. *embā*. It is curious to note that **ΕΠΤΩΒ**, the measure of quantity, has become *ärdeb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē ētē* becomes by elision *bēdū* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

¹ Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1885, pp. 104-120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.

Neo-Hellenic, whereas it still retains in S. its probable original force *ēū*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شونقة *šunē* ‘a barn, store-house’, from which we find the denominative stem *šauwīn* ‘to store up.’ According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ ‘brazier’ = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel **Η** differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, ΝΑΨΧΗ = B. *näfki*, S. *näfkā* ‘it was’; Νῆητφ = B. *ēnħitf*, S. *nihādāf* ‘in it’, etc., but retains the *i*-value in the Greek ΔΑΝΑΓΚΗ = S. *änägkī* (B. *änängkī*). The diphthong **ΗΥ** is pronounced *īv* in Lower Egypt and *āū*, like **ΑΥ**, in Upper Egypt. The vowel **Η** is found in Stern, *op. cit.*, representing the Arabic *i*-vowel; cf. ΑΣΣΕΡΝΗΣ = الزئيف *merisi* ‘arsenic.’ The modern Egyptian Arabic word *merisi* ‘south-wind’ shows the common Boheiric pronunciation.

4. The vowel **Ι** is usually pronounced in both sections as *i* and *ī*. I find only the variation ΠΙΟΥΩΙΝΙ = B. *pīūōinī*, S. *bālūādīnī*, which difference is probably due more to the vagary of the Assuān cantillator than to actual vocalic differentiation.

5. The vowel **Ο**, long and short, appears in three forms, viz. as *ō* (= Eng. *aw*), *ō*, and *ō*, in both dialects; cf. Φ†¹ = B. Ēvnō“dī, S. *Vnō“dī* ‘God’; ΟΩΠΙ = B. *šōpī*, S. *šōbī* ‘to be’; ΕΒΟΛ = B. *ēvōl*, S. *āwōl*, ‘out of.’ It is curious that Coptic ΟΩΝΤ appears in modern Egyptian Arabic as *šant* ‘acacia.’ The diphthong **ΟΥ** is pronounced in Lower Egypt *ā* (as ΟΥΟΣ = *ādh* ‘and’) except in a few words, as Ēvnō“dī, S. Ēvnō“dī ‘God’, but generally in S. *ō**, as *ō“āh* ‘and.’ Short *ō* also seems to appear in S. as *ā* in *ō“āh* ‘and’, but this may be a freak due to cantillation. The Sahidic pronunciation *wāh* for this word undoubtedly arises from musical causes. It is interesting to observe that ΜΟΝΗ ‘harbour’ has become *Minye* (place-name)

¹ Abbreviation for ΦΝΟΥΤ.

in Arabic, exhibiting practically an *umlaut*. The word **نُوْج** 'greatness, size,' has become *nâš* in Egyptian Arabic; cf. *këbîr zé ēn-nâš* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ἀλλαρροοπε** (Stern) we find **ΟΟ** for Arabic *u*; **الخُرُوب** 'siliqua.' The diphthong **ΟΟ** is a short *o* in both dialects, as **Ἀγχοος** = B. *avgōs*, S. *āngōs* 'they say.' In Cairo, in the combination **Εζοον**, the first **Ο** becomes *u* under the influence of the following diphthong *ou*; thus, *ēhū-u* 'day.'

6. The vowel **Τ** appears chiefly in diphthongs, as **ΑΓ**, **ΕΓ**, **ΗΓ**, and **ΟΓ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psíki*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **Σωβ** = B. and S. *hōv* 'work'; **Αγψωπι** = B. *āršōpī*, S. *āšōbī* 'they were,' etc. In the Sahidic example given above, however, **Πογψωινι** becomes *bäiūcānī*, no doubt under the influence of the cantillation; cf. B. *pīūcīnī* and B. *āfīrūcīnī* = S. *āfūcīnī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *u*; thus **Σαλωμ** = *halūm* 'cheese'; **Τωβι** = Arabic *Tūb*, the fifth Coptic month.

B. The Consonants.

1. **Β** appears in B. regularly as *v* and in S. as *v* at the end of words and as *v* between vowels; cf. **Σωβ** = B. and S. *hōv* 'work,' but **Νιβεν** = B. *nīvēn*, S. *nīvān* 'all.' Stern's Fragment also represented **ف** by **Β**; thus, **الخُم** 'coal' = **Αλβαζμ**; **فول** 'beans' = **Αλβογλ**. The regular *b*-sound was represented by **Π** *q. v.*, although **Β** sometimes appears in Arabic represented by **ب**; thus, *bälāh* 'date' is derived from **Βελζωλ**, showing pure *b* = **Β**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārdēb* = **ερτωβ** 'a measure of quantity'; **Τωβι** = *tūb*, etc. In Stern also we find **التوبار** = **Αθογβελ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **Αναρκη** = S. *ānāgkī*. The latter pronunciation, *g* = Arabic **غ**, is quite in

accordance with Neo-Hellenic usage for pure **Γ**, i. e. when it is not in juxtaposition with **Κ**. Sometimes Coptic **Γ** is used for **Κ**, as in **ΔΝΓ** = **ΔΝΚ** 'I.'

3. **Δ**, like **Γ**, generally occurs in Greek loan-words, although it appears in a few native words, as **ΔΕΝΟΥ** 'now'; **ΔΙΔΟΥ** 'contention,' etc. It is pronounced *d* in B. and *d*, like **Τ**, in S.; cf. **ΟΥΔΕ** = B. *uðe*, S. *udda*.

4. **Ζ** also is a distinctly Hellenic consonant. It is pronounced like English *z* in both systems.

5. **Θ** is pronounced *th* in Cairo, but *t* in Upper Egypt; thus, **ΕΘΝΗΟΥ** = B. *ēthnīū*, S. *ātnīdū* 'future.' This consonant in S. is merely a combination consonant for **ΤΣ**, as **ΘΕ** = **ΤΣΕ** 'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of **ش**; cf. **ΔΘΟΥΒΕΛ** = **الدوبل** 'dross.'

6. **Κ** is pronounced identically in both dialects. It represents ق in Stern; thus, **ΑΛΚΙΝ** = **القين** 'hammering'; **ΑΛΚΑΡΟΟΡΕ** = **القالورة** 'bottle.' This is curious, because ق is either omitted entirely in pronunciation, as in Cairo and the vicinity, قبطي 'ibti' = *qibti*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidiṛtiš* 'I could not.' Its representation in Stern by **Κ** seems to show that at the time when this Fragment was written, ق had its true value, i. e. *q*, in the Arabic of Egypt; cf. *Bulq* = **ΠΕΛΑΚ**. Coptic **Κ** represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7. **Λ** is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that **Λ** represents Arabic *r* once, viz. in the word **ΔΩΦΗΛΑС** = **الشيرا**.

8. **Μ** and **Ν** also differ in no way from **μ** and **ν**.

9. **Ζ**, on the other hand, is a ligature consonant for **ΚC**, especially in Sahidic. It appears chiefly in Greek words.

10. **Π** is pronounced *p* in Cairo Boheiric, probably owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus, **ΜΠΕΨΖΙ** = B. *mpēfži*, S. *mbäfži* 'he does not say.' Note that **Π** is B. *čp*, but S. *bi*, as in **ΠСΔХІ** = B. *čpsdži*, S. *bísdgī*. Labib states, however, that this consonant is heard in the Fayyūm

churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Bulāq* = πελάκ ‘island’; *birbe* ‘ruin’ = περπε ‘temple’; *elbaq* ‘land sown with beans’ = πάκε, etc. The consonant Π also represents the Arabic ب in Stern; thus, **ἀλπογράτ** = الْبَرَادَة ‘filings’; **Ἄωψιπε** = الشَّبَّ ‘alum,’ etc. It is curious that the name of Π in Assuân is *Vi*, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. Ρ is identical in both dialects and seems to correspond to the Egyptian Arabic ر; i. e. it is a very gentle trill rather than the rough Italian trill.

12. Κ, identical in both pronunciations, has the value of Arabic س; thus, **ΜΙΚΑΞΙ** = B. *pisdži*, S. *bisági* ‘the word.’ It was, however, used in Stern’s Fragment to represent Arabic ج, ص, and س; thus, a), representing ج: **ΑΚΚΕΡΝΗΣ** = الزَّرْنِيْح ‘arsenic’; **ΑΛΛΑΝΚΑΡΟΤ** = العنْزَرُوت ‘a sort of gum’; b), representing ص: **ΑΛΜΟΥΓΚΑΑΤ** = المَسْعَد ‘sublimate’ (note that ص appears once representing شai, as in *šant* = **ΩΟΝΤ** ‘acacia’); c), representing س: **ϹΙΨ** = سَفَّة; cf. also *merisi* = **ΜΑΡΗΣ** ‘south-wind’; *timsāh* = **ΜΙΑΖ** ‘crocodile.’

13. Τ is pronounced *t* in the hellenizing Cairene style; thus, **ΠΕΕΤΕ** = B. *pē etē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for **ΤΑΡΧΗ** we find Cairo *etärchī*, but S. *diärchī* ‘the beginning’; **Νῆντη** = B. *enhitf*, S. *nihadäf* ‘in it.’ In the word **ΑΤΘΕΝΟΥΨ** = B. *ätčenäf*, S. *ätšänäyäf* ‘without him,’ we find it pronounced as *t* before the following Β. In Stern it also represents the final ش in **ΑΛΧΙΠΡΙΤ** = الكبريت ‘sulphur’; **ΑΛΛΑΝΚΑΡΟΤ** = العنْزَرُوت ‘iron,’ etc. Τ also represents Arabic ض, as in **ΑΠΙΔΑΤ** = اَيْضَن ‘white.’

14. Φ is always *v*; thus, **ΦΗΕΤΑΨ** = B. *viētäf*, S. *viátf* ‘he who.’

15. It is difficult to formulate a rule as regards **X**. It is pronounced as hard *k* in native words; thus, **ΠΙΧΑΚΙ** = B. *pikaki*, S. *bikaki*; but in foreign words it is generally *b* or *ch*; thus, Greek **ΧΩΡΙΣ** = B. and S. *bōris*; **ΑΡΧΗ** = B. and S. *archi*. In Upper Egypt, however, **ΨΥΧΗ** is pronounced *psiki* with *k*. In Stern, again, we find **X = k**: **ΑΛΧΕΝΟΥΝ** = 'الكانون', 'brazier'; and also **X = b**: **ΑΛΧΑΡΟΟΠΕ** = **الخربة** 'siliqua.'

16. Ψ is a ligature consonant = *ps*, as Θ = *th*.

17. **Ω** is pronounced *š* in both dialects; thus, **Φωπι** = B. *šōpī*, S. *šōbī*. In **ΦΤΑΣΟΦ** the **Ω** is pronounced in B. with a prosthetic vowel; thus, *ěstahōf*, but S. *stāhōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives **Ω** = *š*, as **ΑΦΨΗΛΑС** = **الشيراز**, etc.

18. **Q** = *f* in Upper and Lower Egypt; **ΝΑΦΧΗ** = B. *ndfkī*, S. *ndfkā*. In Stern, only the word **CIQ** = **خَفَّ** shows **q** = **ف**, which is elsewhere represented by **B**, *q. v.*

19. **ḥ** = *ḥ* in Cairo and Assuân; thus, **ḥEN** = B. *ḥen*, S. *ḥän* 'in'; **ḥATEN** = B. *ḥatēn*, S. *ḥatän* 'apud, *juxta*.' In some parts of the Delta it is pronounced *k'*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. **Σ** is now pronounced in both dialects exactly like the Arabic medial **ح** = *h*; thus, ΟΥΟΣ = B. *u'ah*, S. *u'ah* 'and.' For **ΣΛΙ**, B. has *eh'li* and S. *ah'li*, with prosthetic *ē* and *a* respectively. *Hori* = **ح** appears also in ΜΙΑΣ = *emsah* = modern Egyptian Arabic *timsah* 'crocodile'; but in Stern it also represents **خ**, as in ΑΣΣΕΡΝΗΣ = *al-zinayh* 'arsenic,' and **ح**: ΑΣΣΑΣΕΡΙ = *al-sha'r* 'soot.'

21. **X** is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic **ج**, which, however, has two distinct pronunciations between Cairo and Assuân. Arabic **ج** appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiût we hear **ج** as *gj*, at

Luxor as *dy*, and at Assuân practically as *dsy*. Thus, the word **جمل** 'camel' is uttered *gémél*, *gŷémél*, *dyémél*, and *dsyémél*, respectively, at the places just mentioned. In the Soudan, Arabic **ج** is plain *j* (**جمل** = *jémél*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *z* heard, which is the regular usage in the Syrian towns (**جمل** = *zémél*). The Coptic **χ** does not, however, correspond *exactly* to the Egyptian Arabic **ج**. Thus, in Cairo **χ** is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, **ΑΥΧΟΟC** = *ävgōs* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *z*, a sound unknown in Egyptian Arabic; thus, **ΧΕ** = B. *žē* 'that'; **ΜΠΕΨΧΙ** = *mpěži* 'he does not say,' etc. In Assuân, on the other hand, I heard **χ** as *g* in every position; thus, **ΑΥΧΟΟC** = *änyōs*, **ΧΕ** = *gē*, **ΜΠΕΨΧΙ** = *mbūfgyi*, etc. In a number of other places in Upper Egypt, however, **χ** is pronounced *dy* (cf. the list of the consonantal names above, according to which even at Assuân the consonant is named *Dyandyū*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of **χ** is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to **χ** the *g*-sound, which is apparently unnatural at Assuân.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian **χ**. Did the first Arabic-speaking conquerors of Egypt utter the **χ** as *g* or as *j*? It is true that *g* for **χ** is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that **χ** is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce **χ** as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dsy* at the end of words. This undoubtedly shows, then, that **χ**

= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of **ج** by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by حَسْأَر (hašar), and of الزخار 'verdigris' by حَسْنَأَر (assinšār)?

The consonant *Šima* **σ** is pronounced ěgčōl in Cairo with prosthetic ě, and š in Assuân and Upper Egypt generally (only at Abydos sometimes b); thus, **σολ** B. ěgčōl, S. šōl. For **ατθενογγ**, however, we see B. *ätčēnäf*, S. *ätšāndyäf*. In other words, **σ** represents, nearly everywhere, in Egypt, a č- or š-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written **ج** was uttered either z or j (thus, حجر = حَسْأَر, hašar) and not hard *g*, which would probably have appeared as حَسْأَر, *hagar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where **ج** was uttered as *j* or even *z*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g. **Ϛε** = B. žē for S. *gē*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of **ج**, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the **ج** as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

22. **Τ**, **†** = *dī* all over Egypt; thus, **Φνογ†** = B. and S. *Evnōdī*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *män* (Greek *μέν*); B. *ɛpōn̄h* = S. *uōn̄h* (with the indefinite article); B. *uōh ɛpōn̄h nē ɛvūōinī* = S. *ō"ah ɛndē ɔn̄bi vīvōōinī*; B. *afērāōinī* = S. *afūōinī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ɔn̄bi*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *d* in *dī"ärchī* is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flattened dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *ō"nāidī* 'God' (musical pronunciation for *ō"nō"dī*), does not end, but interrupts a sense phrase; thus, *ō"ah nā ō"nāidī bā bisāgī* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisāgī* 'he was the word.' The entire chant modulates solely between *f*-natural and *d*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and

Larghetto 1.14

Hän dīd - är - chī män bī - sā - gī bā wā-

lh bī - sā - gī nāf - kā hā - tān Ēvnōdī ô-

uāh nā Ôu - nāl - dī - bā bī - sā - gī. Vāi

ē - nāf - kā - ls - gēn hā - hā tān Ēvnō-

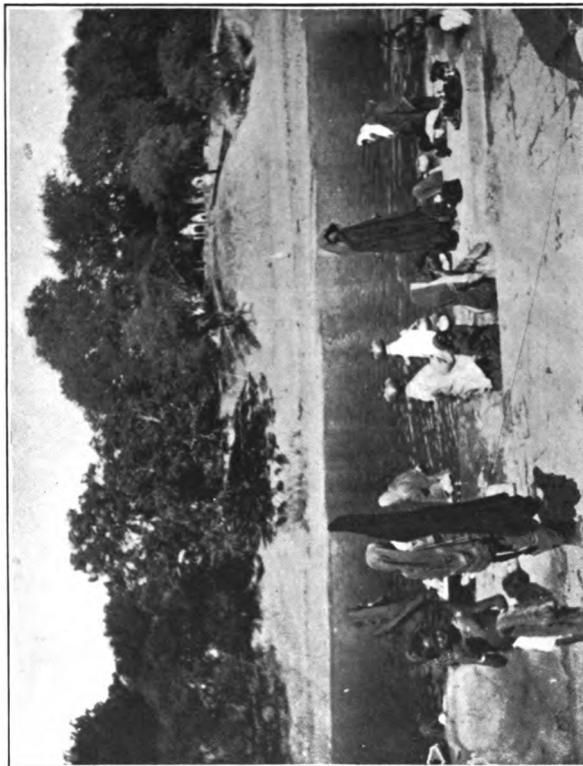
dī hōv nīwān âū - šō - bī - äwōl - hī - tōtf

Ôu - âh ät - sā - nā - yāf em - bā - âh - lī šō - bī hān vī - ä - tā - uf - šō - bī - .

Ritard

vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.



I. THE RIVER SIPRA AT UJJAIN.

Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Cūdraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Karṇapūraka's monstrous victim in the *Mṛcchakaṭikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

¹ A continuation of the first series, which appeared in the Journal, vol. xxii, 1901, pp. 321-332.

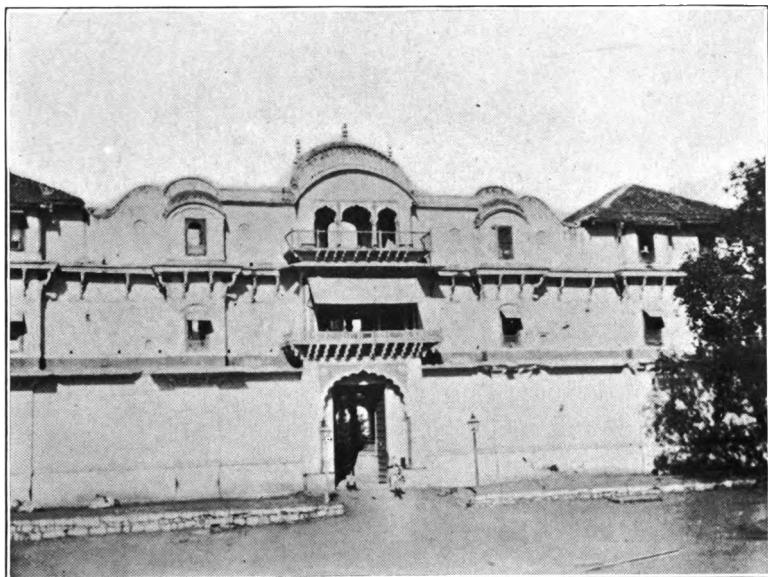
beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning *Mantharā* of the *Rāmāyana*. A few paces more brought us to the fortress gate of the great *Vikramāditya*. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance ; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to *Vikrama*'s palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess *Kāli*. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the *Mahārāja*, now used as a judicial court. See figure 2.¹

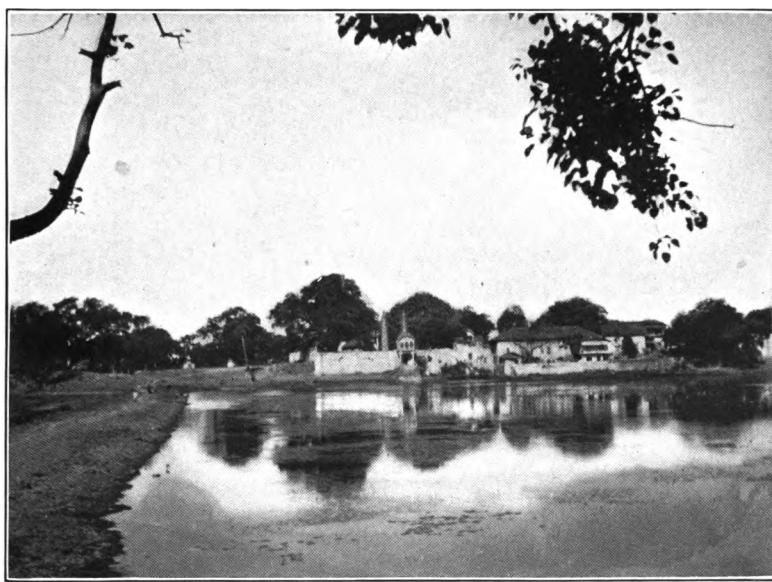
Directly opposite, on the left, is placed a Temple of *Rāma*, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god *Hanuman*, and to the left, in the rear of this, a fane of *Çiva*, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the *Rāma* temple itself. Around these

¹ The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SAGARA LAKE AND THE TEMPLE
OF HARI-SIDDHI AT UJJAIN.

twelve columns, as a cloistered walk, is made the *pradaksina*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Laksmana on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim īle purohitam yajñasya devam rtvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Çīva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mr̄cchakaṭikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'baksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Çīva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Narāyaṇa Jyotiṣī and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

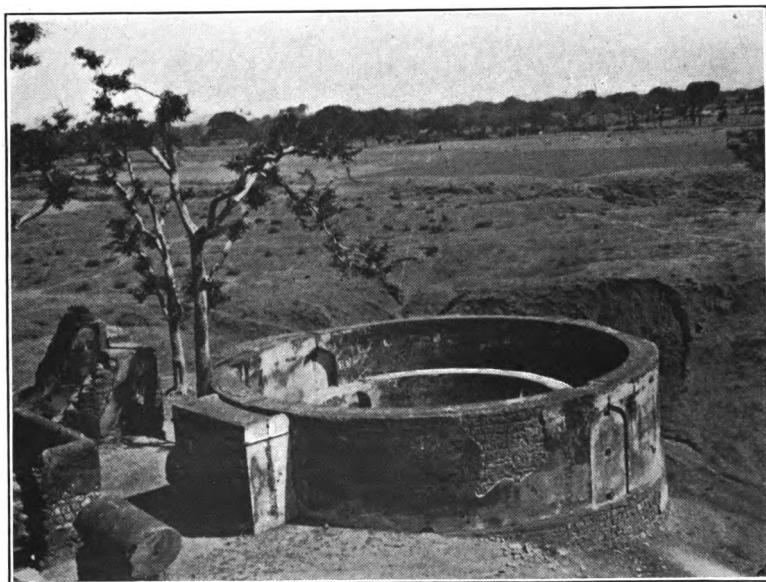
It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Vāsavadattā*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of *Diwāli*, or Feast of Lanterns. Near by was a good specimen of a *rāṭa-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Çiprū*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the *Meghadūta* record the charm of 'Sipra's breeze' (*Megh.* I. 31, *çiprāvāta*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuvāṇa* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Ragh.* 6. 35 *çiprātaraṅgānilakampitāsu uḍyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāṭ that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.



IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.

Not far beyond was a place marked off in a square of about twenty feet for the *pacumedha*, and near by was a Hindu, who, in accordance with the old *Grhya-sūtra* prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged *Sannyāsin*. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *r̄si* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the *Gītā* on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small *Agastya* Temple, where two *Nautch* girls were in attendance, and we entered our little covered pony carts to ride out to the south of *Ujjain*, to visit the ruins of the Astronomical Observatory. See figure 5.

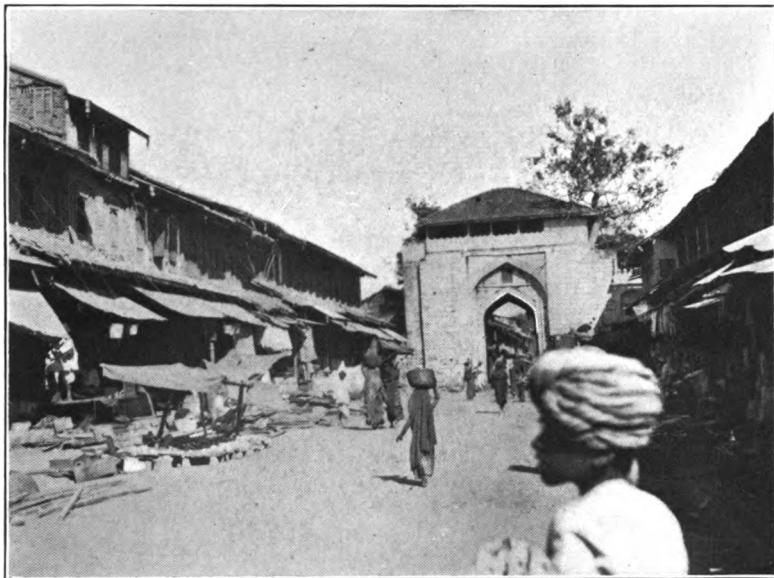
This observatory was erected about A. D. 1724, by *Jaya-sinha*, or *Jai Sing II*, *Rāja* of *Jaipur*. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or

weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

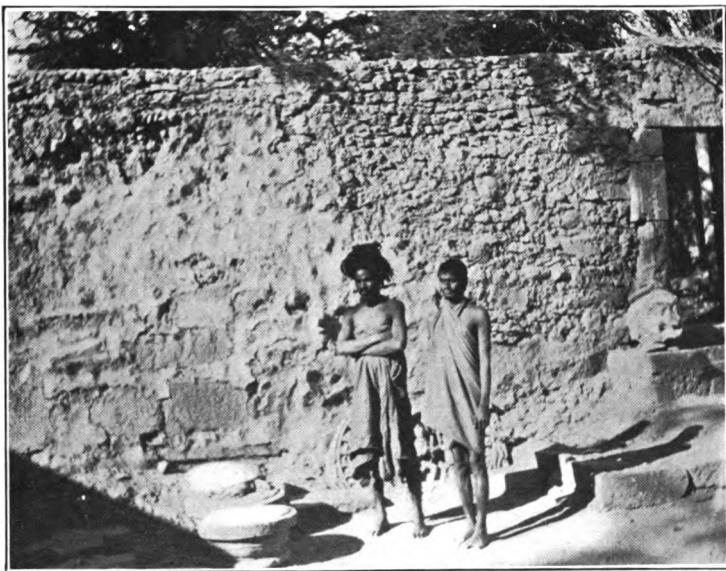
The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*dīgañça-yantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakatikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avantī-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.

out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartrhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

2. **Bhartṛhari's Cave.**

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall; after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartrhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartrhari's teacher, Goraksanātha, in the center, and on the left the moralist's nephew, Gopi-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!¹

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Macchendranātha, the Guru of Bhartrhari's own teacher. Near by, in another passage or recess, was a part of a large *liṅga* of Civa, known as the Čaṅkara-Siṅha Linga. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

¹ On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of *Bhartṛhari*, Bombay, 1896, pp. 8, 21, 48, 48.

Inquiry with regard to Bhartrhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartrhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartrhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Sannyāsin. This is a different story from the familiar one in the commentator to the famous *dhik*-verse (*Nitiçataka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartrhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālati-mādhava*, describing her as the terrible goddess Cāmuṇḍā and her cruel skull-necklaced priestess Kapāla Kundalā. Besides the story about Kālidāsa recorded in *J.A.O.S.* xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*khara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākālavana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Civa. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartrhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartrhari was an elder brother of Vikrama and that he held

¹ I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208; Lassen, *IA.* ii? 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.

the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.'

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

¹ On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daçaratha festival in October on the ninth day (*nomi*) of the month *Āçvina*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Çūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvaçī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Cañdakāuçika* is sometimes played at Ujjain in a Marāthī version; and also the *Mrçchakatikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Çakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspere, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

The Relation of the Vedic Forms of the Dual.—By Dr.
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THE beginning of the understanding of the Vedic endings of the dual *-āu* and *-ā* dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublets of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: *-ā* before consonants and in pause; *-āv* before all vowels except *u*; before *u* the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *áttā* and Gothic *ahtán* can represent neither **oktō* nor **oktōy*, it follows that the parent language must have possessed also the form **oktōu*, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been *-ō* before consonants, *-ōy* before vowels, and *-ōu* in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in *-ā*, *-āu*. The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I² pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brähmaṇas, the Sūtras, and in general the later literature.

The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the Rig Veda. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JAOS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā*- zu den *āu*- formen wie 1129: 171, also sind die *ā*- formen die alten, aus ihnen entwickeln sich erst die *āu*-formen und gelangen schliesslich zur alleinherrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu*-forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu*-form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always *-āu*, that in the period when the old *sandhi* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became *-ā*, but that later the relaxation of these rules allowed *-āu* to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that *πέπνωται* would have reverted to **πεπνθται* at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, *Griech. Gram.* p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only *-āv* before vowels, *-ā* before consonants and in pause, how did the form in *-āu* develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in *-āv* was analogically transferred to the position before consonants, that in this position it became *-āu* and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending *-āv*, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of *-āv* followed by a vowel, the *v* is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with *ñ*, which are identical with cases like *ūrmis* > **ūrmis*; Brugmann, *Grundr. I²* p. 302—hence it is at least extremely improbable that an ending *-āv* would be abstracted from such a situation.¹ Thirdly, this ending *-āv* would not

¹ From *tā* | *vaçvinā*, if sufficiently frequent, one might expect the development of **vaçvinā* or of an euphonic *v* comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form *tāv*.

become *-āu* before all consonants; cf. the medial forms *vājādāvnām*, *sahasradāvnām*, *arāvñah somapāvnām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv n-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ā* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-āu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ā* and *-āu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-a*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MU*. i, 226 ff., believed that they preserved the ending of the consonantal stems **pāda=πόδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,

and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskeuasts.

Of the material collected by Lanman, *Noun Inflection*, p. 342, is to be set aside, first, *asta*, RV. x. 27. 15. The *samdhī* conceals the quantity of the final, but, conceding that the *padapāṭha* is correct, *asta* can be due only to the analogy of *sapta* (cf. Brugmann, *Grundr.* ii, 480), *nara*, *daça*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *padapāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhyārūrata*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rig-veda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnār*. Almost all the other examples are either *dvandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6^b, *īndrāvaruṇa*, i. 17. 3^b, 7^a, 8^a, 9^b, we have really two vocatives *īndrā várūṇi*, (compare, for example, *várūṇa mītra sádath*, v. 67. 2^b), and that the shift of accent, whether made by the poets or diaskeuasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5^b, *īndrā yó vāñ varuṇa dāgutī tman* with viii. 25. 2, *mītrā tānā na rathyā várūṇo yáç ca sukrátuh*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1^a, *úd vāñ cákṣur varuṇa suprátikum*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *einē*, *phépe*, *āye* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6^a; 66. 6^b, and vii. 85. 4, where the epithet *āditya* suggests especially *Varuṇa*. If, on the contrary, *varuṇa* is explained as = *varuṇā* = *mitrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12^a; viii. 9. 6^b; *pāra*, v. 74. 4; *vīra*, vi. 63. 10^c. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuna*, *mitra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in *-ā* to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of *-ān* took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde* 'va are not analogical but contain the old form of the dual of consonant stems = *πόδε* (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that **pāda*=πόδε fell under the analogy of *açvā* *açvāv* *açvāv* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: **nara*=ἀνέρε, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets **nara* *narā*, **açvina* *açvinā*, etc. The latter form was then generalized, and under its influence **pāda* was supplanted by *pādā*. After this the proportion *açvā*: *açvāv* = *pādā*: *x* yields the forms *pādāu* and *pādāv*. That the form *pādā* for *pādāv* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.

*Contributions from the Jāiminīya Brāhmaṇa to the history
of the Brāhmaṇa literature.—By Professor HANNS
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**Fourth Series:¹ Specimens of verbal correspondences of the Jāiminīya
Brāhmaṇa with other Brāhmaṇas.**

A NUMBER of passages from the Jāiminīya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmans of the Kurupañcālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in CB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Cātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

² Cf. also CB. xiv. 6. 9=Brh. Ār. Up. iii. 9.

³ Cf. Oldenberg, Deut. Litt. Zeit. 1897, col. 731.

⁴ Cf. on this question: Geldner, *Ved. Stud.* I (1889), p. 290; Oldenberg, *Gött. Gel. Anz.* 1890, p. 419 and *Deut. Litt. Zeit.* 1897, col. 731; Lévy, *La doctrine du sacrifice* (1898), p. 7; Finot, *Rev. de l'histoire des religions* xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and *American Journal of Philology* xx (1899), 446; Sieg, *Sagenstoffe des Rg-veda* (1902), p. 38; Henry, *Revue Critique*, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the CB. and the first book of the SB. have been translated, an English version of the JB. extracts is here omitted.

I

JB. i.

SB. i.

74. *namah pitṛbhyah*
*pūrvasadbhyo¹ namas sā-
 kamniśadbhyo² | yuñje³*
vācam çatapadīm gāye
*sahasravartanīm⁴ gāya-
 traīm trāiṣṭubham jagad*
viçvārūpāñi sambhṛtāñi⁵
devā okāñsi cakrira⁶ iti.⁷
yan namah pitṛbhyah
pūrvasadbhyo⁸ iti pitaro
vā atra pūrva upasidanti.⁹
na tebhyu evāi 'tan namaskaroti.
*namas sākamni-
 śadbhyo¹⁰ iti yāir era brāh-
 manāis saho 'pasidaty ārtvij-
 yām kariṣyāñs¹¹ tebhyu evāi*
*'tan namaskaroti. yuñje vā-
 caīm çatapadīm iti vācam tapadīm ity āha. vāg vāva*
*evāi 'tae chatapadīm yuñkte.¹² çatapady ṛk çatapadī. çatas-
 gāye sahasravartanīm¹³ nīm eva tad ātmānām ca yaj-
 ati yuktām evāi 'nām etat saha-
 mānām ca karoti. 11. gāye*
*sahasravartanīm¹⁴ bhūtām gāyati. sahasravartanī 'ti sāma-
 gāyatram¹⁵ trāiṣṭubham vāi sahasravartanī. sahasra-
 jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.*

4. 10. *yuñje vācam çatapadīm ity āha. vāg vāva*
*evāi 'tae chatapadīm yuñkte.¹² çatapady ṛk çatapadī. çatas-
 gāye sahasravartanīm¹³ nīm eva tad ātmānām ca yaj-
 ati yuktām evāi 'nām etat saha-
 mānām ca karoti. 11. gāye*
*sahasravartanīm¹⁴ bhūtām gāyati. sahasravartanī 'ti sāma-
 gāyatram¹⁵ trāiṣṭubham vāi sahasravartanī. sahasra-
 jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.*

¹ A. *pūrvavatsebhyo*. B.C. *pūrvamśadbhyo*. ² All MSS. *sākaniś-*.

³ A. *yuke*. ⁴ B.C. *-nīm*. ⁵ So all MSS.

⁶ A. *-rū* B.C. *-re*. The quotation is SV. ii. 1179, which, however, reads *sakhībhyah* for *pitṛbhyah*, *sākamniśebhyah* for *sākamniśadbhyo*; *sahasravartanī* for *sahasravartanīm*; and *sambhṛtā* for *sambhṛtam*.

⁷ A. *ti*. ⁸ A. *pūrvasaksya*. ⁹ C. *upadiçanti*. ¹⁰ A. *-niṣamya*.

¹¹ A. *karisyas*; B.C. *karisyāse*. ¹² All MSS. *yukte*.

¹³ All MSS. *-nīm*. ¹⁴ B.C. *-nīm*. ¹⁵ A. *tāy-*. ¹⁶ B.C. *jagam*.

savanāni tāny evāi 'tenā¹ 'tman gāyatraṁ trāiṣṭubham
parigṛhṇite. viçvā rūpāṇi jagad iti. gāyatraṁ vāi prā-
sambhṛtam² iti yajñō vāi taḥsavanam trāiṣṭubham mā-
viçvā rūpāṇi yajñam evāi 'tena dhyāñdinam savanam jāga-
sambharati. devā okāṇsi tam trīyasavanam. savanāny
ca kriṇa³ iti⁴ sa devam evai eva tad yathāsthānam yathārū-
'tena yajñam kurute.

13. viçvā rūpāṇi sambhṛte 'ti.

14. devā okāṇsi ca kriṇa iti.

15. oka hā 'smiṇ yajñāḥ kurute ya evam veda.

75. asurbindo⁵ hāu⁶ ddālakis⁷ 16. asitamṛgā ha sma vāi
sāmānām ujjagāu. tam u hā purā kaçyapā udgāyanti. atha
'sitamṛgā iti kaçyapānām putrā ha yuvānam anūcānam kusu-
ūcuḥ ko nu no 'yān nṛçānsako rubindam āuddālakim brāh-
'nta udgāyati. ete 'mam anuvy- maṇa udgūthāya vavre. te ho
āharisyāma iti. te hā 'nuvyā- 'cuḥ pari vāi no 'yam ārtvij-
harisyanta āstāvam upaseduḥ. yam ādatte hante 'mam anu-
sa ho 'vāca namo brāhmaṇā vyāharāme 'ti. tān hā 'nuvyā-
astu purā vā aham adya prā- harisyanta upaniseduḥ. sa ho
taranuvākād gāyatreṇa viçva- 'vāca brāhmaṇā namo vo 'stu.
rūpāsu yajñam samasthāpa- prāhne vā aham yajñam sam-
yam. sa yathā gobhir gavāyam asthāpayam. yathā tu vāi
itvā grāmanam abalam anu- grāmasya yātasya cīrṇānī vā
samnūded evam vāvē 'dām yaj- bhagnām vā . 'nusamāvahed
ñāçarīram anusamnūdāma iti. evam vā aham yajñasyā 'to
te ho 'tthāya pravavrajur 'dhikarisyāmī 'ti. te ha him-
namo 'smāi brāhmaṇāyā 'stu krtyo 'ttasthuḥ ka idam asmā
vidam vā ayam idam cakare 'ti. avocad iti.

purā ha vā asya prātaranuvā-
kād gāyatreṇa viçvarūpāsu
yajñas samsthito bhavati ya
evam veda.

76. tad āhuḥ⁸: adhvaryo kīm 7. tad upavādo 'sti: adh-
stutam stotram hotā⁹ prātar- varyo kīm stutam stotram hotā
anuvākenā¹⁰ 'nvaçānsid¹⁰ iti. prātaranuvākenā 'nvaçānsid

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. ti. ⁵ A.B. asurvindo.

⁶ A. ddāprakis. ⁷ A. ār. ⁸ C. om. ⁹ All MSS. -taranvāk-.

¹⁰ All MSS. 'vaç-; C. -ir.

akarma vayam tad yad asmā- iti. sa brūyād akārṣam aham
kām karme 'ty āha hotāram tad yan mama karma hotāram
pṛcchate 'ti.

hotah kīm stutam stotram¹ hotah kīm stutam stotram
prātaranuvākenā 'nvačaṇsīr² prātaranuvākenā 'nvačaṇsīr
iti. akarma vayam tad yad iti. sa brūyād akārṣam aham
asmākām karme 'ty āho 'dgā- tad yan mama karmo 'dgātā-
tāram pṛcchate 'ti.

udgātāḥ kīm stutam stotram udgātāḥ kīm stutam stotram
hotā prātaranuvākenā 'nva- hotā prātaranuvākenā 'nva-
čaṇsīd iti. akarma³ vayam čaṇsīd iti. sa brūyād akārṣam
tad yad asmākām karme 'ti aham tad yan mama karmā
brūyād agāsiṣṭa⁴ yad atra⁵ ge- 'gāsiṣṭam yad geyam iti.
yam iti.

8. tam ced brūyus tamō vāi

tañ yadi brūyus tamānsi vā⁶ tvam agāsīr na jyotir iti. 9. sa
agāsīr⁷ na jyotīnṣī⁸ 'ti jyotīnṣy brūyāj jyotis tena yena jyotir
evā 'ham agāsiṣṭam iti brūyān jyotis tena yena 'rg jyotis tena
na tamānsi 'ti jyotis tad yad yena gāyatrī jyotis tena yena
rg⁹ jyotis tad¹⁰ yad¹⁰ sāma¹⁰ jyo- chando jyotis tena yena sāma
tis¹⁰ tad yad devatāi 'tāni vā jyotis tena yena devatā jyotir
aha jyotīnṣy agāsiṣṭam yuṣmān evā 'ham agāsiṣṭam na tamō
eva tamāsā pāpmanā vidhyānī yuṣmāns tu pāpmanā tamāsā
'ti. tamāsā cāi 'vāi 'nāns tat vidhyānī 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāns tut tamāsā vidhyati.

II

JB. i.

GB. xi.

19. 1. vāg vā¹¹ agnihotrī. 3. 1. 1. vāg gha vā etasyā
tasyāi mana eva vatsah. man- 'gnihotrasyā 'gnihotrī. mana
asā vāi vācam prattām¹² duhre¹³ eva vatsah. tad idam manāṣ
vatsena vāi mātaram prattām ca vāk ca samānam eva san
duhre.¹⁴ tad vā idum manah¹⁵ nāne 'va. tasmāt samānyā

¹ A. hotram; C. inserts hotā. ² C. -id. ³ C. karma.

⁴ A. gāciṣṭha, B.C. agāsiṣṭha, but a first person is demanded.

⁵ A. utra; B.C. have yatatra for yad atra. ⁶ C. mā.

⁷ C. agāmasīr. ⁸ A. -tūṣī and omits iti. ⁹ B.C. insert sāma.

¹⁰ B.C. om. ¹¹ B. inserts yad. ¹² B.C. prakt-.

¹³ A. duhpre, B. dampre, C. dupre.

¹⁴ A. dumāi, B.C. damhre. Cf. TMB. xiii. 9. 17, evam eva prattām
dugdhe. ¹⁵ A. -nuh.

pūrvam̄ taṭpaçcā vāḡ anveti. rajjvā vatsam̄ ca mātaram̄ cā
taṣmād vatsam̄ pūrvam̄ yantam̄ 'bhīdadhati teja eva ḡraddhā
paçcā mātā 'nveti. hṛdayam̄ satyam̄ ājyam̄.

eva medhy¹ upadohanī² prāṇo
rajjuh. prānenāi 'va³ vākyam̄
manāç cā 'bhīhite. rajjvā vāi
vatsam̄ ca mātaram̄ cā 'bhīda-
dhāti.

2. tad dha janako vāideho 2. tad dhāi 'taj janako vāi-
yājñavalkyam̄ papraccha vēt- deho yājñavalkyam̄ papraccha
thā 'gnihotram̄ yājñavalkyā³ retthā 'gnihotram̄ yājñavalkyā³
iti. vēde 'ti ho 'vāca. kim̄ iti. iti. vēda sanrāl iti. kim̄ iti.
paya iti. paya eve 'ti.

3. yat payo na syāt kena 3. yat payo na syāt kena
juhuyā iti. vrīhiyavābhyaṁ juhuyā iti. vrīhiyavābhyaṁ
iti. yad⁴ vrīhiyavāu na syā- iti. yad vrīhiyavāu na syā-
tām̄ kena juhuyā⁵ iti. yad tām̄ kena juhuyā iti. yā anyā
anyad dhānyam̄ tene 'ti.⁶ yad oṣadhaya iti. yad anyā oṣa-
anyad dhānyam̄ na syāt kena dhāyo na syuḥ kena juhuyā iti.
juhuyā iti. āraṇyābhīr⁷ oṣa- yā āraṇyā oṣadhaya iti. yad
dhībhīr iti. yad āraṇyā⁸ oṣa- āraṇyā oṣadhaya na syuḥ kena
dhāyo na syuḥ kena juhuyā⁹ juhuyā iti. vānaspatyene 'ti.
iti. adbhir iti. yad āpo na yad vānaspatyam̄ na syāt kena
syuḥ¹⁰ kena juhuyā¹¹ iti. juhuyā iti. adbhir iti. yad
āpo na syuḥ kena juhuyā iti.

4. sa ho 'vāca na vā iha 4. sa ho 'vāca na vā iha
tarhi kiṁ canā 'sīd athāi 'tad tarhi kiṁ canā 'sīd athāi 'tad
ahūyatāi¹² 'va satyam̄ ḡraddhā- ahūyatāi¹³ 'va satyam̄ ḡraddhā-
yām̄ iti. tām̄ ho 'vāca vētthā yām̄ iti. vētthā 'gnihotram̄
'gnihotram̄ yājñavalkya. na- yājñavalkya dhenuçataṁ da-
mas te 'stu. sahasram bhagaro dāmī 'ti ho 'vāca.
dadma iti.

5. athā hāi 'nam̄ upajagāu 5. tad apy ete çlokāḥ: kiṁ
kiṁ svid vidvān¹⁴ pravasaty¹⁵ svid vidvān pravasaty agniho-

¹ medhī equivalent to methī (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the methī and rajju together.

² upadohanī, this adjective appears to be an āt. λεγ.

³ The pluti is not marked. ⁴ A. ya, B.C. yāu. ⁵ C. -yād.

⁶ All MSS. tene, omitting 'ti. ⁷ A. ārabhy-. ⁸ All MSS. syur iti.

⁹ A.B. ahūyata iva, C. ahūyanāi 'va.

¹⁰ A. kiṁ vidvān, B. kiṁ cīdvān, C. kismi vidvān.

¹¹ A.B. prasavasati, C. prasavasayati.

20. 1. *agnihotri gr̥hebhyah trī gr̥hebhyah kathām svid asya kathā tad asya kāvyam kathā kāvyam kathām saṁtato agni- saṁtato 'gnibhir iti yad agnīn bhir iti kathām svid asyā 'napa- adhāyā¹ 'thā 'papravasati² prośitam bhavatī 'ty evāi 'tad kathām asyā³ 'napaprośitām āha. bhavatī 'ti.*

2. *sa ho 'vāca vājasaneyo yo 6. yo javiṣṭho bhuvaneṣu sa javiṣṭho bhuvaneṣu sa vidvān vidvān pravasan vide tathā pravasan vide⁴ tathā tad⁵ tad asya kāvyam tathā saṁtato asyā⁶ kāvyam tathā saṁtato agnibhir iti mana evāi 'tad āha 'gnibhir iti. mana iti ho 'vāca manasāi 'vā 'syā 'napaprośitam mano vāvā⁷ bhuvaneṣu javiṣ- bhavatī 'ti. t̄ham manasāi⁸ 'vā 'syā 'napaprośitam bhavatī 'ti ha tad uvāca.*

3. *atha hāi 'nam upajagāu 7. yat sa dūram paretya yat⁹ sa dūram paretyā 'tha atha tatra pramādyati kasmīnt tatra pramādyati kasmīn sā sā 'syā hutāhutir gr̥he yām 'syā hutāhutir gr̥he yām asya asya jihvatī 'ti yat sa dūram paretyā 'tha tatra pramādyati kasmīn asya sā 'hutir hutā bhavatī 'ty evāi 'tad āha.*

4. *sa ho 'vāca vājasaneyo yo 8. yo jāgāra bhuvaneṣu riṣvā jāgāra¹⁰ bhuvaneṣu sa vidvān jātāni yo 'bibhāḥ. tasmīnt sā pravasan¹¹ vide¹² tasmīn sā 'syā 'syā hutāhutir gr̥he yām asya hutāhutir gr̥he yām asya juh- juhvatī 'ti. prāṇam evāi 'tad vati 'ti. prāṇa¹³ iti ho 'vāca. āha. tasmād āhuḥ prāṇa evā prāṇo vāi¹⁴ bhuvaneṣu jāgarah 'gnihotram iti. prāṇa evā 'syā sā hutāhutir¹⁵ bhavatī. tasmād āhuḥ prāṇo 'gnihotram iti yāvad dhy eva prāṇena prāṇiti tāvad agni- hotram jihoti.*

¹ A. āthāya. ² A. paḥprasarati. ³ C. asyān. ⁴ C. pravasan cide.

⁵ B.C. omit. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid.

⁹ All MSS. yat. ¹⁰ All MSS. jāgārar. ¹¹ A. prasavasan.

¹² A.B. nide. ¹³ B.C. -ṇā. ¹⁴ All MSS. vā. ¹⁵ A. hukāhutir.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotri*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to CB. On the other hand, while CB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āhavaniya* and *gārhapatya* fires.

JB. i.

CB. xii.

51. 1. *dīrghasattram* ha vā 4. 1. 1. *dīrghasattram* ha vā
eta upayanti ye 'gnihotram eta upayanti ye 'gnihotram
juhvati. etad dha vāi sattram juhvati. etad vāi jarāmaryam
jarāmūriyam.¹ jarayā vā hy sattram yad agnihotram. jar-
evā 'smān mucyate² mṛtyunā ayā vā hy evā 'smān mucyante
vā. mṛtyunā vā.

2. *tad³ āhuḥ: yad⁴ etasya* 2. *tad āhuḥ: yad etasya*
dīrghasattriṇo 'gnīn⁵ juhvato dīrghasattriṇo 'gnihotram juh-
'gnīn antareṇa yuktam vā vi- vato 'ntareṇā 'gnī yuktam vā
yāyāt sam vā careyuh kīm viyāyāt sam vā careyuh kīm
tatra karma kā prāyaçcittir iti. tatra karma kā prāyaçcittir iti.
kurvīta hāi 'va nīṣkṛtim api kurvīta hāi 'va nīṣkṛtim api
he⁶ 'ṣṭyā yajeta. tad u tathā 'ṣṭyā yajeta. tad u tan nā 'dri-
na vidyād imān vā esa lokān yete 'mān vā esa lokān anuvi-
anuvitanute yo 'gnīn ādhatte. tanute yo 'gnīn ādhatte.

¹ C. *jurū*. *jarāmūriya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *mr̥* 'to die.'

² C. *mucyateta*. ³ A. *etad*.

⁴ The passage *yad . . . careyuh* is as follows in A : *yad etasyā agnīn(!) veti yasyā 'ntareṇa yuktam vā 'piyāti sam vā caranti*; in B.C. : *yad etasya dīrghasattriṇo 'gnīn juhvato 'gnīn antareṇa yuktam vā vidhāyāt sam vā careyuh kīm tatra karma kā prāyaçcittir iti khvajño* [C. *yajñō*] *vāi cakro* [C. *cakro*] *vajño* [C. om.] *vā*.

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xliv. 481; Geldner in *Ved. Stud.* ii. 274; Bartholomae, IF. xi. 112-114; Oertel, *Lectures on the Study of Language*, p. 314; Osthoff. *Etymol. Parerga* i. 170; 265.

⁶ A. *hye*.

3. *tasyā 'yam eva loko gār-hapatyō bhavaty antarikṣaloko hapatya antarikṣaloko 'nvāhā-'nvāhāryapacano* 'sāv eva loka ryapacano 'sāu loka āhavanī-āhavanīyāh². kāmaṁ vā eṣu yāh. kāmaṁ nvā eṣu lokeṣu lokeṣu yuktām cā 'yuktām ca vayānī yuktām cā 'yuktām vayānī samcaranti. sa vid- ca samcaranti. sa yadi hā yād yadi me 'pi grāma evā 'syā 'py antareṇa grāmo 'gnīn 'gnīn antareṇa 'yāsīn nāi 'va vīyāyān nāi 'va me kā canāma ārtir asti na riṣṭih kā 'rtir asti na riṣṭir iti hāi 'va cane³ 'ti⁴.

4. *trayo ha tvāi grāmyāh* 4. *trayo ha tvāva paṭāro paṭāvo 'jusṭāḥ: durvarāhā* ⁵ 'medhyāh: durvarāha edukāḥ elakāṣ ḡvā⁶. teṣām yadi kuṣ ḡvā. teṣām yady adhiṣcritē cīd antareṇa sam iyeta' (?) 'gnihotre 'ntareṇa kaṣ cīt sam-kiṁ tatra karma kā prāyaṣcīt- caret kiṁ tatra karma kā prā-
tir iti.

52. 1. *tad u hāi 'ke cchā- dim⁷ (?) uṣṭīm⁸ (?) eva nīrapanto bhasmo 'pahatyā 'havanīyān yantī⁹ 'dam viṣṇur vicakramā ity etaya 'rcā.* 2. *tad dhāi 'ke gārhapatyād nīrapanto yantī 'dam viṣṇur vicakramā ity etaya 'rcā.* 3. *yajño vāi viṣṇus tad yaj-nenāi 'va yajñam anusāṁtan- mo bhasmanā 'sya padam api-vapāma iti radantāḥ.*

tad u¹⁰ tuthā na kuryād yo ha tad u tuthā na kuryād yo hāi tatra brūyād āsān vā ayam 'nam tatra brūyād āsān nvā yajamānasyā¹¹ 'vāpsit¹² kṣipre ayam yajamānasyā 'vāpsit paramāsān¹³ āvapsyate jyeṣṭha- kṣipre paramāsān āvapsyate

¹ All MSS. *vāhāryya-* ² B.C. *ābhav-* ³ All MSS. *cana*.

⁴ All MSS. *yati*. ⁵ A. *durvā-* ⁶ All MSS. *cā*.

⁷ A. *sāu nejīyeta*, B.C. *-jī-*. ⁸ All MSS. *cchādim*. ⁹ All MSS. *uṣṭim*.

¹⁰ A. reads *yantī*, B.C. *yantī*, all MSS. then insert *gārhapatyād āhava-nīyān* [B.C. -yā] *nīnayantīyād* which seems to be erroneously transferred from below, vs. 5. where C. also has *nīnayantī iyād* for *nīnayann iyād*. The reading of B.C. *yantī* would seem to indicate that the quotation *īdam viṣṇur*, etc., followed immediately. If the words are not regarded as an interpolation *nīnayantī* must be read for *nīnayantī yād*.

¹¹ =SV. i. 222 (RV. 1. 22. 17) etc. ¹² A. *du* for *tad u*.

¹³ A. *yajāmasyā*. ¹⁴ A. *vāpsāṁt*.

¹⁵ A. *pīrānāsān*, B. *vanānāsāvan*, C. *parānāsāvan*.

gṛhyam¹ rotsyati² 'ti tathā jyeṣṭhagṛhyam. rotsyati³ 'tī hāi 'va syāt. 'cvaro ha tathāi 'va syāt.

2. ittham eva kuryāt: ud- 5. ittham eva kuryāt: ud-
apātrām vāi vo 'dakamāṇḍa- asthālīm vāi vo 'dakamāṇḍa-
luīm vā 'dāya gāṛhapatyād luīm vā 'dāya gāṛhapatyād agra
āhavanīyān ninayann⁴ iyād āhavanīyān ninayann iyād
i daṁ visnur vicakrama i daṁ visnur vicakrama
ity etayāi 'va 'rcā. devapavi- ity etayāi 'va 'rcā. yajño vai
trām vā etad yad rg devapavi- visnus tad yajñenāi 'va yaj-
tram etad yad āpas⁵. tad yad nām anusaṁtanoti. yad vāi
evā 'tra yajñasyā 'cāntam bha- yajñasya riṣṭām yad aṣāntam
vati yad amedhyam āpo vāi āpo vāi tasya sarvasya cāntir
tasya sarvasya cāntir adbhir adbhir evāi 'nat tac chāntyā
evāi⁶ 'nām tac chamayanti. gamayati. etad eva tatra
karma.

53. 1. tad⁷ āhūḥ: yad etasya 6. tad āhūḥ: yasyā 'gnihod-
dirghasattriṇo 'gnihotram juh- trām dohyamānam skandet kīm
vato 'gnihotram⁸ duhyamānam tatra karma kā prāyaçcittir
skandet kīn tatra karma kā iti. skannaprāyaçcittenā 'bhi-
prāyaçcittir iti. yad eva tatra mṛçyā 'dbhir upaninīya pari-
sthālyām pariçīṣṭām syāt tena çīṣṭena juhuyāt. yady u nīcī
juhuyāt. yady u nīcī sthālī sthālī syād yadi vā bhidyeta
syād api vā bhidyeta⁹ kīm¹⁰ skannaprāyaçcittenāi 'va 'bhi-
tatra karma kā prāyaçcittir mṛçyā 'dbhir upaninīya yad
iti. skannaprāyaçcittiyāi¹¹ vā anyad vindet tena juhuyāt.
'bhimṛçyā 'skann adhīte

'ty atha yad anyad¹² vindet 7. atha yatra skannām syāt
tena juhuyāt. tad abhimṛçed askann adhī-

2. yadā vāi skandaty atha ta prājanī 'ti. yadā vāi
dhīyate. reto vāi payo yonir skandaty atha dhīyate yadā
iyam.¹³ yonyām evāi 'tad retaḥ dhīyate 'tha prajāyate. yonir
pratiṣṭhāpayaty anuṣṭhyā 'sya vā iyām retaḥ payas tad asyām
retas siktam¹⁴ prajāyate¹⁵ ya yonāu reto dadhāty anuṣṭhyā
evām veda. amuto¹⁶ vāi par- hā 'sya retaḥ siktum prajāyate

¹ A. jyeṣṭham gr̥ham, B.C. jyeṣṭhyagṛhyam.

² A. rotsyanti, B. rotsyasi. ³ C. -yaṇt. ⁴ A. aśas. ⁵ B.C. evāiva.

⁶ A. yad. ⁷ A. agnir āhotraṇ. ⁸ B.C. bhidetat.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. -çitti. ¹¹ A. agnid. ¹² A. yay, B. yoniy yay, C. yonir cay.

¹³ A. siktah. ¹⁴ A. prajāyanta. ¹⁵ All MSS. ahuto.

*janya skandati*¹ 'hān² 'ṣadhaiyo ya evam etad vedā. amuto vāi vanaspatayo jāyante. puruṣād divo varṣatī 'hān² 'ṣadhaiyo vanretas skandati paçubhyas³ tata aspatayah prajāyante. puruṣādām sarvam prajātum. sa ṣād retāḥ skandati paçubhyas vidyād upa⁴ mā devāḥ prābhū- tata idām sarvam prajāyate. van⁵ prajātīr⁶ me bhūyasy⁷ tad vidyād bhūyasi me prajābhūc chreyān bhavīṣyāmī 'ti. tir abhūd bahūḥ prajāyā paçutathā hāi 'va⁸ syāt. bhir bhavīṣyāmī ḡreyān bhavīṣyāmī 'ti.

3. atho yatrāi 'tad vibhīnnaṁ nam⁹ tad udapātrām vāi 'vo syāt tad udasthālīm vāi vo 'dakamaṇḍaluṁ¹⁰ vo 'panīna- yed bhūr bhūveas¹¹ svar yad vāi yajñasya rīṣṭām yad ity etābhīr vyāhṛtibhīḥ. etā uṣāntam āpo vāi tasya sarvāvāi vyāhṛtayas survaprāyaç- cīttayā. tad anena surveṇa chāntyā gamayati bhūr bhūvaḥ svar ity etābhīr vyāhṛtibhīḥ. etā vāi vyāhṛtayāḥ sarvaprāyaçcīttīḥ. tad anena surveṇa prāyaçcīttīm kurute.

54. 1. athāi 'tāni kapālāni tāni kapālāni saṁcitya yatra saṁcitya yatrā 'havanīyasya bhasmo 'ddhṛtam syāt tan nibhasmo 'ddhṛtam¹² syāt¹³ tad vapet. etad eva tatra karma. upanivipet¹⁴. etad erā 'tra karma.

2. atho khalv āhuḥ: yut 4. 2. 6. tad āhuḥ: yasyā prāya uddrutasya¹⁵ skandet kīm 'gnihotram sruçyunnītām skandattra karma kā prāyaçcīttir iti. det kīm tatra karma kā prāyad¹⁶ eva tatra sruçi pariçīyaçcīttir iti. skannaprāyaç- śām syāt tena juhuyāt. yady cittenā 'bhīmṛçyā 'dbhīr upa- u nīcī sruk syād apि rā bhīdye- nīcīya pariçīṣena juhuyāt. ta kīm tatra karma kā prāyaç- yady u nīcī sruk syād yadi vā

¹ A.C. -atī, B. -atīn. ² A. hyāu, B. syāu, C. bhāu. ³ A. paçurabhas.

⁴ A. yupa. ⁵ B. prābhīvan, C. prābhūn. ⁶ B.C. prajāpatīr.

⁷ B.C. bhṛy-. ⁸ B.C. vā.

⁹ A. vīkaṇṇān, B.C. skāṇṇān; the CB. parallel suggests vibhīnnaṁ; an emendation to viṣyāṇṇām (cf. AB. vii. 5. 2 yasyā 'gnihotram adhigritām skandati vā viṣyāṇṇāte vā kā tatra prāyaçcīttir iti) might also be thought of. ¹⁰ A. -ām. ¹¹ B.C. bhu. ¹² A. dhrītam, B.C. dhrītam.

¹³ A. asyat. ¹⁴ A. upanired, B. upanikired, C. upanikared.

¹⁵ A. udītasya, B.C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktal¹ praty- bhidyeta skannaprāyaçcittenāi abhimarçah².

'vā 'bhīmṛçyā 'dbhir upaninī- ya yat sthālyām pariçīṣṭam

syāt tena juhuyāt.

3. tad u hāi 'ke tata eva pra- tyetyo 'nnayanti. tad u tathā yat sthālyām pariçīṣṭam bha- na kuryāt. yo ha tatra brūyād vati tena juhvati. tad u tathā yad anenā 'gnihotrenā 'cikir- na kuryāt. svargyam vā etad

śīn³ nyavṛtta tasmān nā 'sye yad agnihotram. yo hāi 'nam

'dām svargyam⁴ iva bhavisyati

tatra brūyāt prati nvā ayam tathā hāi 'va syāt.

7. tad dhāi 'ke pratiparetya svargāl lokād avāruksan nā 'sye 'dām svargyam iva bhavi- syati 'tī 'çvaro ha tathāi 'va syāt.

4. ittham eva kuryāt: yatrāi 'va skandet tad upaviçed athā evo 'paviçed yat sthālyām pari- 'smīn sthālīm āhareyus sruvam⁵ çīṣṭam syāt tad asmā unnīyā ca⁶ srucam ca nirpijya tad⁷ ada⁸ 'hareyuh. tad dhāi 'ka upa- evā 'syo 'nnesyāmī 'ty uktam vulhante hutocchiṣṭam vā etad bhavaty atha yathonnītam un- yātayāma vā etan nāi 'tasya nīya samidham ādāya prāk hotavyam iti. tad u tan nā preyāt. tad yathā pratypatthā- 'driyeta. yadā vā etad ayāta- ya mitrān vaded⁹ evam evāi 'tad yāmā 'thāi 'nud dhavirātañ- avṛttim pāpmānam apahatyā¹⁰ canam kurvate. tasmād yat 'hutim prāpnoti. tad u hāi sthālyām pariçīṣṭam syāt tad 'ka upe 'va labhante 'hutam asmā unnīyā 'hareyur yady u tasya yasyā 'gnihotrocchiṣṭena tatra na syād yad anyad vin- juhvatī yātayāmuñ hy etad iti det tad agnāv adhīcīrityā 'va- vadantah. tad u tathā na jyotyā¹¹ pāh pratyānīyo 'dvāsyā vidyād yadā vā etad ayātayā- tad ado hāi 'vo 'nnesyāmī 'ty ma bhavaty¹⁰ athāi 'tasyā 'pi uktambhavatyathā 'tra yathon- havirātañcanam¹¹ kurvanti.

8. ittham eva kuryāt: tad 'nītam evā 'smā unnīyā 'hare- yus tena kāmām juhuyāt. etad eva tatra karma.

55. 1. tad āhuḥ: yadāi 'tas- ya dīrghasattriṇo 'gnihotram¹² 'gnihotram dohyamānam ame-

4. 2. 2. tad āhuḥ: yasyā

¹ A. -an. ² A. pratyābhīmaçcas. ³ All MSS.-i. ⁴ A. svargam.

⁵ A. om. ⁶ A. data. ⁷ C. prāñ.

⁸ All MSS. paced (perhaps voced ?); the conjecture is only a makeshift; cf. AB. ii. 20. 15. ⁹ A. mapāñnatyā. ¹⁰ A. bhavatyāit.

¹¹ A. vinātañcanama.

¹² A. om.

juhvato¹ 'gnihotram duhyamā- dhyam āpadyeta kim tatra nam amedhyam āpadyeta² kim karma kā prāyaçcittir iti. tatra karma kā prāyaçcittir iti. tad dhāi 'ke hotavyam mantad u hāi 'ke hotavyam eva³ yante prayatam etan nāi 'tamanente na vāi devāh kas- syā 'homo 'vakupate na vāi māc⁴ cana bibhatsanta⁵ iti va- devāh kasmāc cana bibhatsante. dantaḥ. tad u tathā na vidyāt. bibhatsantā⁶i tu devāh. ittham puruso ne⁷ 'va⁸ bibhatseyād⁹ bī- eva kuryāt: gārhapatyād us- bhatsate bibhatsantā¹⁰ tu¹¹ de- ḷam bhasma niruhya tasmīn rāh. ittham eva kuryāt: gār- enad usne bhasmaṇs tūṣṇīm hapatusyāi 'vo 'ṣṇam¹² bhasma ninayed adbhīr upaninayaty niruhya¹³ tasmīn enat tūṣṇīm adbhīr enad āpnoty atha yad ninayet. tan¹⁴ na hutam nā anyad vindet tena juhuyāt. 'hutam. adbhīr anuninayed¹⁵ etad eva tatra karma. adbhīr evai 'nad āpnoty atha yad anyad vindet tena juhuyāt.

2. atho khalv āhuh: yad¹⁶ 3. tad āhuh: yasyā 'gnihodugdham¹⁷ amedhyam¹⁸ āpad- traṇ dohitam amedhyam āpadyeta¹⁹ kim tatra karma kā yeta kim tatra karma kā prā- prāyaçcittir iti. yeṣv²⁰ evā yaçcittir iti. ya evāi 'te 'ngā- 'ngāresu adhiçrayiṣyan syāt rā nirūḍhā yeṣv adhiçrayiṣyan tān eva pratyuhya²¹ teṣv evāi²² bhavati tān pratyuhya tasmīn 'nat tūṣṇīm ninayet. tan na enad usne bhasmaṇs tūṣṇīm hutam nā 'hutam. adbhīr anu- ninayed adbhīr upaninayaty ninayed adbhīr evāi 'nad āpno- adbhīr enad āpnoty atha yad ty atha yad anyad vindet tena anyad vindet tena juhuyāt. etad eva tatra karma. juhuyāt.

3. atho khalv āhuh: yad²³ 4. tad āhuh: yasyā 'gnihodugritam amedhyam²⁴ āpa- traṇ adhiçritam amedhyam dyeta kim tatra karma kā prā- āpadyeta kim tatra karma kā yaçcittir iti²⁵. yeṣv evā 'ngā- prāyaçcittir iti. ya evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bibhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ bibhatseyā from the noun bibhatsā, formed like didṛkṣeya (by-form of didṛkṣenya, Whitney, Gr. § 1217, § 1038), from didṛksā Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idum, C. itum.

¹¹ C. 'ṣṇavam. ¹² A. nina ihyā. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yaḥ. ¹⁶ B. gdhar, C. dngdhar. ¹⁷ B.C. mmeqdham.

¹⁸ A. -ye. ¹⁹ D.C. yenaṣv. ²⁰ All MSS. pratyumhya.

²¹ All MSS. āivāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. trī.

resv adhiçritam syāt tān eva 'n̄gārā n̄irūdhā yesv adhiçri-
pratyuhya' tesv evā² 'nat tūṣ- tam bhavati tesv enat tūṣṇīm
nīm ninayet. tan na hutam juhuyāt tad dhutam ahutam
nā 'hutam. yad ahāi 'nat³ te- yad ahāi 'nat tesu juhoti tena
ṣu ninayāti tena hutam yad⁴ v⁵ hutam yad v enāns tenāi 'vā-
enāns⁶ teno evā 'nugamayati nugamayati tenā 'hutam. ad-
teno ahutam. adbhir anuni- bhir upaninayaty adbhir enad
nayed adbhir evāi 'nad āpnoty āpnoty atha yad anyad vindet
atha yad anyad vindet teno tena juhuyāt. etad eva tatra
juhuyāt. karma.

4. atho khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasyā 'gniho-
yat prāg' uddrutam⁷ amedhyam trām srucy unnitam amedhyam
āpadyeta kiṁ tatra karma kā āpadyetu kiṁ tatra karma kā
prāyaçcittir iti. tad u hāi 'ke prāyaçcittir iti. tad dhāi 'ke
hotavyam eva manyante pra- hotavyam manyante prayatam
yatam⁸ etan nāi 'tusyā 'homāḥ etan nāi 'tusyā 'homo 'vakalp-
kalpata iti vadantāḥ. atha ate na vāi devāḥ kasmāc cana
hāi 'ke 'dbhir abhyāsicya¹⁰ bibhatsantu iti. tad dhāi 'ka
parāsiñcanti. tad u tathā na utsicya chardayanti. tad u
kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'naṁ
parān vā ayam idam agniho- tatra brūyāt parāsiñcata nvā
tram āsiñcat parāsekṣyate ayam agnihotram kṣipre 'yam
'yam¹¹ yajamāna iti tathā hāi yajamānaḥ parāsekṣyata iti
'va syāt. ittham eva kuryāt: 'cvara ha tathāi 'va syāt. it-
āhavanīya eva samidham tham eva kuryāt: āhavanīye
abhyādhāyā¹² 'havanīyasyāi samidham abhyādhāyāt 'hava-
'vo 'ṣṇam bhasma niruhyā¹³ ta- nīyād evo 'ṣṇam bhasma nīr-
smīn enat tūṣṇīm ninayet. uhya tasmīn enad usñe bhas-
tan na hutam¹⁴ nā 'hutam. ad- maṇs tūṣṇīm ninayet. adbhir
bhir anuninayed adbhir evāi upaninayaty adbhir enad āp-
'nad āpnoty. atha yad anyad noty atha yad anyad vindet
vindet tena juhuyāt. etad eva tatra
karma.

¹ A. pratyāhya. ² A. āināiva, B.C. āivāi. ³ All MSS. nas.

⁴ A. yed. ⁵ All MSS. vo. ⁶ All MSS. yenaḥs. ⁷ C. prā.

⁸ A. udrūtaḥ, C. hūdhra.

⁹ All MSS. pretam. I make the change with some hesitation; of
vī + pra 1 in PW. ¹⁰ B.C. -sicca. ¹¹ A. yā, B.C. yāy.

¹² A. -dhāyāyā. ¹³ A. nīrīhya. ¹⁴ A. hūn.

2. *atho khalv āhuḥ*: *yad* 10. *tad āhuḥ*: *yasyā'gniho-*
avavarṣet kiṁ tatra karma kā *traiṁ srucy unnūtam upariṣṭād*
prāyaṣcittir iti. *sa* *vidyād* *avavarṣet kiṁ tatra karma kā*
upariṣṭān¹ mā *çukram āgāt prāyaṣcittir iti.* *tad* *vidyād*
prajāpatir me² bhūyasy abhūc upariṣṭān mā *çukram āgān*
chreyān bhavisyāmī 'ti tathā *upa mām devāḥ prābhūvañ*
hāi 'va syāt. *chreyān bhavisyāmī 'ti* *tēna*
kāmañ juhuyād. *etad* *eva*
tatra karma.

3. *atho khalv āhuḥ*: *yat pūr-* 4. 3. 1. *tad āhuḥ*: *yat pūr-*
vasyām āhutāu hutāyām³ añ- *vasyām āhutyām hutāyām*
gārā⁴ anugaccheyuḥ kvo⁵ 'tta- *athā'gnir anugacchet kiṁ tatra*
rām juhuyād iti. *ya* *eva* *tatra karma kā prāyaṣcittir iti.* *yam*
çakalo⁶ 'ntikāḥ⁷ syāt tam adhy- *prativeçām çakalañ vindet tam*
asyan juhuyād dārāu-dārāu abhyasyā 'bhijuhuyād dārāu-
hy agniḥ. *sa* *yadi⁸ tasyām⁹ dārāv agnir iti vadan.* *dārau-*
na tiṣṭhed¹⁰ dhiranyam abhi- *dārāu hy evā 'gnīḥ.* *yady u*
juhuyāt. *tad¹¹ agner vā etad asya hṛdayām vy eva likhed*
reto yad dhiranyam ya u vāi dhiranyam abhijuhuyād agner
pitā¹² sa putras tasmād dhi- *vā etad reto yad dhiranyam ya*
ranyam abhijuhuyāt. ¹³ *u vāi putraḥ sa pitā yaḥ pitā*
sa putras tasmād dhiranyam
abhijuhuyāt. *etad* *eva* *tatra*
karma.

4. *atho khalv āhuḥ*: 57. 1. 4. 2. 5. *tad āhuḥ*: *yad adhi-*
yad adhigrite yajamāno mri- *çrite 'gnihotre yajamāno mri-*
yeta kiṁ tatra karma kā prā- *yeta kiṁ tatra karma kā prā-*
yaṣcittir iti. *paryādhāyāi¹⁴ yaṣcittir iti.* *tad evāi 'nad*
'vāi 'nad visyandayet. *etad abhiparyādhāya visyandayed*
evā 'tra karmā 'tho ha khalv¹⁵ atho khalv āhur etāvatāi sarva-
esāi 'va¹⁶ survesām haviryajñā- *syā haviryajñasya prāyaṣcittir*
nām prāyaṣcittih. *iti.* *etad eva tatra karma.*

¹ All MSS. *upariṣṭā*. ² C. *vāi*. ³ A. *yāma*. ⁴ A. *hāṇa*.

⁵ A. *ko*, B.C. *two*. ⁶ B.C. *çakralo*.

⁷ A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*. ⁸ A. *di*. ⁹ *tasyām* scil. *āhutāu*.

¹⁰ *tiṣṭhed*, *ysthā* with loc. = 'abide by', 'be satisfied with' (AB. vii. 18. 4); cf. *stare decisis*. ¹¹ A. om. ¹² B.C. *papitā*.

¹³ B.C. *-yād ity*. ¹⁴ B. *mar-*.

¹⁵ All MSS. omit *āhur*, which should probably be inserted. ¹⁶ C. *vava*.

2. *atho khalv āhuḥ: yat prācy¹ uddrute² yajamāno mri-yeta kim tatra karma kā prāyaçcittir iti. yad evā 'taç³ caturgṛhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyunnayet. etad evā 'tra karma.*

3. *atho khalv āhuḥ: yat pūr-vasyām āhutāu⁴ hutāyām ya-jamāno mriyeta kim tatra kar-ma kā prāyaçcittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnam vā etasyā 'gnihotram⁵ hutām bhavati yasya pūrvā hutā 'hutir⁶ bhavati 'ti vadantaḥ⁷. tad u tathā na vidyān na vāi pretasyā 'gnihotram juhoti⁸. yad evā 'taç⁹ catur-gṛhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyunnayed etad evā 'tra karma¹⁰.*

58. 1 *tad āhuḥ: yad etasya dirghasattriṇo 'gnihotram juh-vato 'gnihotri duhyamāno 'pa-*

4. 1. 9 *tad āhuḥ: yasyā 'gnihotri dohyamāno 'paviçet vato 'gnihotri duhyamāno 'pa- kim tatra karma kā prāyaçcittir viçet kim tatra karma kā prāyaçcittir iti. tām hāi 'ke yajuṣo 'tthā-yaçcittir iti. tām¹¹ u¹² hāi 'ke payanty u das thād dev y yajuṣo¹³ 'tthāpayanty avṛttim aditir iti. iyām vā aditir vā eṣā yajamānasya pāpmā- imām evā 'smā etad utthāpanam pratiḍṛgyo¹⁴ 'paviçati ya-yāma iti vadantah. āyur syā 'gnihotri duhyamāno 'pa- yajñapatāv adhād iti. viçati. tām utthāpayanty u- āyur evā 'smiñs tad dadhma asthād dev y aditir iti¹⁵. iti vadantah. indrāya kṛṇ-iyām¹⁶ vāi¹⁷ devy¹⁸ aditir¹⁹ imām vatī bhāgam iti. indri-*

¹ C. *prācy.* ² A.B. *udute*, C. *udrute*.

³ All MSS. *dayaç*, but cf. § 3, note⁹. ⁴ B. *-tām*. ⁵ D.C. *-trā*.

⁶ For *pūrvā hutā 'hutir*. A reads *purvāhutibhir*. ⁷ B.C. *ved-*.

⁸ A. *juhvoti* (contaminated spelling from *juhvati* and *juhoti* ?).

⁹ B.C. *dayaç*. ¹⁰ A. *kaṁ*. ¹¹ B.C. *tad*. ¹² A. *ama*.

¹³ A. *yañjuṣo*, B.C. *yajñasṭo*. ¹⁴ A. *pratiḍṛbhyo*.

¹⁵ A. *om.* ¹⁶ B.C. *yam.*; A. *om.*

evā 'smāi tad¹ utthāpayanti. yam evā 'smiñs tad dadhma
 āyur yajñapatāv adhād² iti vadantah. mitrāya vā-
 ity āyur evā 'smiñs tad dadhati. ruñāya ce 'ti. prāñodānāu
 in drāya kṛṇvatī bhā- vāi mitrāvaruñāu. prāñodā-
 gam iti. indriyan evā 'smiñs nāv evā 'smiñs tad dadhma iti
 tad dadhati³. mitrāya vā- vadantah. tām tasyām āhu-
 ruñayā⁴ ce⁵ 'ti. prāñāpā- tyām brāhmaṇāya dadyād
 nāu nvāi⁶ mitrāvaruñāu prā- yam anabhyāgamisyan man-
 nāpānāv evā 'smiñs tad dadha- yeta. ārtiñ vā eṣā pāpmā-
 ti⁷ tām⁸ tasyām evā 'hutāu hu- nām yajamānasya pratiḍṛgyo
 tāyām brāhmaṇāya dadati 'pāvikṣad ārtim evā 'smiñs tat
 yam saṁvatsaram anabhyāga- pāpmānam pratimūñcāma iti
 misyanto⁹ bhavanty¹⁰ avṛttim¹¹ vadantah.
 usmin pāpmānam niveṣayāma
 iti vadantah¹².

59. sa¹³ tad u ho 'vāca vāja- 10. tad u ho 'vāca yajñaval-
 saneyah: aṣraddudhānebhyo kyāh: aṣraddudhānebhyo hāi
 hāi¹⁴ 'bhyo¹⁵ gāur apakrāmaty 'bhyo gāur apakrāmaty ārtyo
 avṛttyā¹⁶ hi tām vidhyanti.¹⁷ vā āhutim vidhyanti. ittham
 ittham era kuryād dañḍam era kuryad dañḍenāi'vāi 'nām
 eva¹⁸ labdhā tenāi 'nām vīpi- vīpiṣyo 'tthāpayed iti. tad
 syo 'tthāpayet. tad yathā¹⁹ vā²⁰ yathāi 'vā 'do dhāvayato 'cvo
 udo²¹ dhāvayato²² 'gratāro²³ vā 'gvatāro vā gadāyeta bali-
 gadāyate²⁴ yucto vā baliwarda vardo vā yuktas tena dañḍa-
 upavīgati tena dañḍaprajitena²⁵ prajitena tottraprajitena yam
 tottraprajitena²⁶ yam adhvā- adhvānam samipsati tām sam-
 nam kāmāyate tām samāgmita ugnuta evam evāi 'tayā dañḍa-
 eram evāi 'tayā dañḍaprajitayā²⁷ prajitayā tottraprajitayā yam

¹ A. d, B.C. dd.

² B.C. asād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhi.

⁴ All MSS. mitrāvaruñāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes ³ and ⁴; Richter, IF. ix (1898) 29.

⁵ A.B. ve. ⁶ A.B. na vāi, C. om. ⁷ A. -dhato. ⁸ A. n̄.

⁹ This wording is additional support for Eggeling's translation of the ÇB. phrase (SBE. xliv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. anvṛttim. ¹² A. vadañti. ¹³ A. s. ¹⁴ B.C. hyāi.

¹⁵ B. bhyāi. ¹⁶ A. avṛta, B.C. adyatyā. ¹⁷ A. vicyanti. ¹⁸ A. e.

¹⁹ B.C. yaçā. ²⁰ A. vāk, B.C. yā. ²¹ A. do. ²² A. yāñyado.

²³ C. nva-. ²⁴ A. dāyate. ²⁵ A. -pravitena, B. -pracitena, C. prajito.

²⁶ A.B. totrapracitena, C. om. ²⁷ All MSS. dañḍapracitayā.

tottraprajitayā¹ yam² svargam svargam lokam samipsati tam lokam kāmayate tam samaç- samaçnute. (See end of next nute. tām³ ātmann eva kurvī- paragraph.)

*tā⁴ 'tman⁵ eva⁶ tac chriyam
dhatta iti.*

60. 1. *tad āhuḥ: yad etasya⁷ 11. atha ho 'vācā 'runih: dirghasattriṇo 'gnihotram juh- dyāur vā etasyā 'gnihotrasyā vato 'gnihotrīvatso naçyet kim 'gnihotry ayam eva vatso yo tatra karma kā prayāçcittir 'yam pavata iyam evā 'gnihotri. tad u ho 'vācā 'ruṇīr⁸ traslhālī. na vā evam viduṣo dyāur vā agnihotrītasyā āditya 'gnihotrī naçyati kva hy asāu eva vatsa iyam⁹ evā 'gnihotra- naçyen nāi 'vān viduṣo 'gnihotrī naçyati kva¹⁰ hy naçyen nāi 'vān viduṣo 'gnihotrī naçyen¹⁰ no vā evamvido trasthālī bhidyate kva hī 'yam 'gnihotram duhyamānam skan- bhidyeta. çriyo vāi parjanyo daty¹¹ asyām¹² hy eva pratitishth- varṣati tad vidyāc chremā- ati no vā evamvido 'gnihotrī nam me mahimānam adhāra- duhyamāno 'pavīcīti. yathā²⁰ yamāṇo 'pāvikṣac chreyān bha- vā eṣā²¹ suvṛṣṭam¹³ varṣaty abhi- viṣyāmī 'ti. tām ātmān eva nīṣady¹⁴ eva tathā¹⁵ varṣid ity kurvītā 'tmany eva tac chriyam enām āhuḥ. (See end of preceding paragraph.) etad eva tatra karma.*

2. *atho khalv āhuḥ: yad¹⁶ eṣā 4. 2. 1. tad āhuḥ: yasyā lohitam duhīta kim tatra karma 'gnihotrī lohitam duhīta kim kā prāyaçcittir iti. avṛttiṇi vā¹⁷ tatra karma kā prāyaçcittir iti. eṣā 'yajamānasya pāpmānam vyutkrāmate 'ty uktvā mekṣa- pratidīçya duhe yā lohitam nam kṛtvā 'nvāhāryapacanam duhe. sa vyutkrāmate 'ty uktvā pariçrayitavāi brūyāt tasmīn 'nvāhāryapacanam paricchā- enac chrapayitvā tasmīns tūṣ- dayitavāi¹⁸ brūyāt tad adhiçri- ḷīn juhuyād aniruktam. anir- tyā mekṣānam kṛtvā çrapayet¹⁹ ukto vāi prajāpatih prajāpat- tad eva tūṣṇīn ninayet. anir- yam agnihotram. sarvam vā*

¹ A. *totrapravītayā*, B. *totrapracitayā*, C. *sto*, omitting the rest.

² A. *yā*, C. om. ³ B.C. *nam*. ⁴ B. om. ⁵ A. *āitasya*.

⁶ A. *ruṇī*, B.C. *ruṇīr*. ⁷ A. *yam*. ⁸ A. *dvā*, B.C. *tvām*.

⁹ A.B. *enāsa*. ¹⁰ A. *naçyan*. ¹¹ A. *askandat*.

¹² A. *tasyā*, B.C. *asyā*; *asyām* scil. *agnihotrasthālyām*.

¹³ A. *sāṁsprṣṭam*, B. *susprṣṭam*, C. *sāṁprṣṭam*. ¹⁴ A. -ṣed-.

¹⁵ A. *tvatā*, B.C. *batā*. ¹⁶ A. *gyad*. ¹⁷ A. *sa*.

¹⁸ All MSS. *parichchādāitavāi*. ¹⁹ A.B. insert *tat*.

²⁰ All MSS. *yadā*. ²¹ All MSS. *eṣā*.

ukto vāi prajāpatih prajāpat- aniruktam. tad anena sarveṇa yam agnihotram. atho bhuḥ prāyaçcittim kurute. tām tas- bhuvas svar ity etābhīr yām āhutyām brāhmaṇāya da- vyāhṛtibhiḥ. etā vāi vyāhṛta- dyād yam anabhyāgamisyan yas sarvaprāyaçcittayāḥ. tad manyetā 'rtiṇ vā eṣā pāpmā- anena sarveṇa prāyaçcittim nam yajamānasya pratidṛçya duhe yā lohitam duha ārtim evā 'smiṇs tat pāpmānam pra- timuñcati. atha yad anyad vindet tena juhuyād anārtenāi 'va tu dārtan yajñasya niṣka- roti. etad eva tatra karma.

61. 1. *yad agnayo 'nugac-* 4. 3. 3. *tad āhuḥ: yasya gār- cheyuḥ kiṁ tatra karma kā hapatyō 'nugacchet kiṁ tatra prāyaçcittir iti. tam¹ u hāi'ka karma kā prāyaçcittir iti. tam¹ ulmukād² eva nirmanthanti³ hāi'ka ulmukād eva nirmā- yato vāi manusyasyā 'ntato thanti yato vāi puruṣasyā 'nta- naçyati tato vāva sa tasya to naçyati tato vāi sa tasya prāyaçcittim⁴ icchata iti vad- prāyaçcittim icchata iti vad- antaḥ. tad u tathā na vidyāt. antaḥ. tad u tathā na kuryāt. ulmukaiṇ⁵ hy eva tata ādāya ulmukam ha vāi vā 'dāya ca- cared ulmukasya⁶ vā 'varraç- reyur ulmukasya vā 'vavraç- cam⁷ ittham⁸ eva kuryād ulmu- cam ittham eva kuryād ulmu- kād⁹ evā 'pacchidyā 'raṇyor kād aṅgāram ādāya tam aran- abhivimānthed¹⁰ upa¹¹ ha tam yor abhivimāthnīyād upa ha kāmam āpnoti ya ulmukamath- tam kāmam āpnoti ya ulmu- ya¹² upo¹³ tam¹² yo 'raṇyoḥ. kamathya upo tam yo 'raṇyoḥ.*

2. *atho khalv āhuḥ: yad etad eva tatra karma.*
āhavanīya uddhṛto¹⁴ 'nugac- 2. *tad āhuḥ: yasyā 'havanī- chet kiṁ tatra karma kā prā- ya uddhṛtah purā 'gnihotrād yaçcittir iti. anugato vā eṣā anugacchet kiṁ tatra karma kā tāvad bhavati yāvad gārhapat- prāyaçcittir iti. gārhapatyād*

¹ tam scil. gārhagatyam. The change from the plural *agnayah* is abrupt. There may be an omission.

² A. ujukād, B.C. uñmukād. ³ B.C. -manthayanti.

⁴ B.C. -tam. ⁵ A.B. uñmuk.

⁶ A. vavṛgeiṇ, B.C. dyaçcañ, C. dyavṛgechañt.

⁷ C. īrttham, B. ithem. ⁸ B.C. -theñd. ⁹ B.C. udupā, A. upā.

¹⁰ A.B. unmukamathyā, C. -kamasyā; all MSS. insert yām.

¹¹ A. umapo. ¹² A. tath, B. tay, C. rtthay. ¹³ All MSS. udhṛto.

yo nā 'nugacchati. sa yady evāi 'nam prāñcam uddhṛtyo
api bahv iva kṛtyo¹ 'nugacchet 'pasamādhāyā 'gnihotram ju-
punah-punar evāi 'nam uddha- huyāt. sa yady api çatam eva
ret. etad evā 'tra² karma. kṛtvah punah-punar uddhṛto
'nugacched gārhapatyād evāi
'nam prāñcam uddhṛtyo 'pa-
samādhāyā 'gnihotram juhu-
yāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad
'nugacchet kiṁ tatra karma kā
prāyaçcittir iti. tam u³ hāi 'ke yaçcittir iti. tam hāi 'ke tata
tata eva prāñcam⁴ uddharanti. eva prāñcam uddharanti prānā
tad u⁵ tathā na kuryād yo 'nga⁶ vā agnayaḥ prāñān evā 'smā
tatra brūyāt prāco nvā ayam etad uddharāma iti vadantaḥ.
yajamānasya prāñān prāvṛk-
san⁷ marisyaty ayam yajamāna iti tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'havanī-
'nanugate gārhapatyo 'nu-
gacchet kiṁ tatra karma kā
prāyaçcittir iti. tam hāi 'ke tata
tata eva prāñcam⁴ uddharanti. eva prāñcam uddharanti prānā
tad u⁵ tathā na kuryād yo hāi
san⁷ marisyaty ayam yajamāna iti
yajamānasya prāñān prā-
rāutsin⁸ marisyaty ayam yaj-
amāna iti 'çvaro ha tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyañcam⁹ āharanti prāṇo āharanti prāṇodānāv imāv iti
vāi gārhapatyo 'pāna āhava- vadantaḥ. tad u tathā na kur-
niyas sanvidānāv vā imāv yāt. svargyam vā etad yad
prāṇāpānāv annam atte¹⁰ 'ti agnihotram. yo hāi 'nam tatra
vadanto 'tho gṛho vāi gārhapat- brūyāt prati nvā ayam svargāl
yah pratiṣṭhāt vāi gṛhaḥ. sa ya lokād avārukṣan nā 'sye 'dam
enam¹¹ tatra brūyāt pra nvā svargyam iva bhavisyatī 'tī
ayam asyāi pratiṣṭhāyā acyo- 'çvaro ha tathāi 'va syāt.
ṣṭa¹² marisyaty¹³ ayam yaja-
māna iti tathā hāi 'va syāt.

7. atha hāi 'ke pratyañcam
vadantaḥ. tad u tathā na kur-
niyas sanvidānāv vā imāv yāt. svargyam vā etad yad
prāṇāpānāv annam atte¹⁰ 'ti agnihotram. yo hāi 'nam tatra
vadanto 'tho gṛho vāi gārhapat- brūyāt prati nvā ayam svargāl
yah pratiṣṭhāt vāi gṛhaḥ. sa ya lokād avārukṣan nā 'sye 'dam
enam¹¹ tatra brūyāt pra nvā svargyam iva bhavisyatī 'tī
ayam asyāi pratiṣṭhāyā acyo- 'çvaro ha tathāi 'va syāt.

5. tam u hāi 'ke gārhapatyā
evam avadhitvo¹³ 'pasamādadh-
ati. tad u tathā na¹⁴ kuryāt¹⁵. na kuryāt. yo hāi 'nam tatra
yo ha tatra brūyād agnāv adhy brūyād agner nvā ayam adhi

8. atha hāi 'ke 'nyam gārha-
patyam manthanti. tad u tathā
na kuryāt. yo hāi 'nam tatra
yo ha tatra brūyād agnāv adhy brūyād agner nvā ayam adhi

¹ C. kṛtyo.

² A. ti.

³ A. rma.

⁴ A. B. pratyañcam.

⁵ A. uta.

⁶ B. C. ha.

⁷ A. prāvṛṣyam.

⁸ A. pratijantam.

⁹ B. C. atta iti, A. anta iti; the asyndeton is harsh, a compound would
be expected; anna : attṛ as in CB. vi. 1. 2. 25.

¹⁰ B. C. enat.

¹¹ B. avyosṭam, C. arcāiṣṭam.

¹² B. C. riṣyaty.

¹² A. B. adhitvo, C. apadhitvo.

¹⁴ A. nu.

¹⁵ A. ttayyād.

*agnim¹ ajījanat ksipre² 'sya dvi- dvigantam bhrātrvyam ajījan-
ṣan bhrātrvyo janīṣyata iti ata ksipre 'sya dviṣan bhrātrvyo
tathā hāi 'va syāt. janīṣyate priyatamam rotsyati
'tī 'çvara ha tathāi 'va syāt.*

6. *tam u hāi'ke 'nugamayya³ 9. atha hāi'ke 'nugamayya³
manthanti. tad u tathā na kur- 'nyañ manthanti. tasyā 'çāñ
yād yo ha tatra brūyād api yat ne 'yād api* yat pariçīṣtam
pariçīṣtam abhūt tad ajījasata nā 'sya
nā 'sya dāyādaç cana⁴ pariçek- dāyādaç cana pariçekṣyata iti
syata⁵ iti tathā hāi 'va syāt. 'çvara ha tathāi 'va syāt.*

7. *ittham eva kuryāt: arāñ- 10. ittham eva kuryāt: arāñ-
yor eva samārohāyetā 'yāñ yor agnī samārohāyo 'daññ
te yonir ṛtviyo yato jāto udavasāya mirmathya juhvad
aroçathās tuñ jānann vase tathā ha na kāñ cana
agnā⁶ ārohā 'thā no var- paricakṣāñ karoti navāvasāna
dhayā rayim athā no u asyā⁷ 'bhitorātrām hutāñ
vardhayā gira⁸ iti vāsa bhavati.
udavasāya juhvad⁹ vāsen¹⁰ na-
vāvasāne 'hā 'syo¹¹ 'bhayatorā-
trām hutam bhavati no kāñ
cana paricakṣāñ kurute.*

8. *sa prātar bhasmo 'ddhṛ- 4. 4. 1. atha prātar bhas-
tya¹² çakṛtpiñdena parilipyā¹³ māny uddhṛtya gomayenā līp-
yathāyathām agnīñ ādādhīta. yā 'rañyor evā 'gnī samāroh-
etad evā 'tra karma.*

4. 4. 2. *atha prātar bhas-
tya¹² çakṛtpiñdena parilipyā¹³ māny uddhṛtya gomayenā līp-
yathāyathām agnīñ ādādhīta. yā 'rañyor evā 'gnī samāroh-
etad evā 'tra karma.*

4. 4. 6. *tad āhūh: yasyā 'ha-*

*āhavāñyam anuddhṛtam¹⁴ 62. vanīyam anuddhṛtam ādityo
1 abhy astam iyāt kiñ tatra 'bhy astam iyāt kiñ tatra kar-*

* The JB. supports Eggeling's view (SBE. xliv. 191 note¹) that there is an omission here in CB.

¹ B.C. agnā.

² All MSS. -pra.

³ A. nugamadhyā.

⁴ All MSS. t.

⁵ A. cañna.

⁶ All MSS. pariçekṣata.

⁷ For jānann agna, A. has jānañna; B.C. have jānaññ agni.

⁸ A combination of e. g. VS. iii. 14 a-d (which with the other sam-
hitās differs from RV. iii. 29. 10 in c, and d) and d of RV. iii. 29. 10.

⁹ A. juhva.

¹⁰ A. señ.

¹¹ A. nyo.

¹² All MSS. dhṛtya.

¹³ C. -yava.

¹⁴ A.B. anuddhṛtam, C, uddhṛtam.

karma kā prāyaçcittir iti. ma kā prāyaçcittir iti. ete etasmād dha vāi viçve devā vāi raçmayo viçve devās te apakrāmanti yasyā 'havanī 'smād apaprayanti tad asmāi yam anuddhṛtam abhy astam vyṛdhyate yasmād devā apāeti. sa darbheṇa suvarṇam prayanti. tām anu vyṛddhim hiraṇyam prabadhya paçcād yaç ca veda yaç ca na tā ubhāv dharet. tad etasya rūpam kri- āhatur anuddhṛtam asyā 'bhy yate ya esa¹ tapaty² ahno³ vā astam agād iti. tatre 'tthām etad rūpam tad ahno rūpam kuryāt: haritaṇ hiraṇyam kriyate. athe 'dmam⁴ ādīpya darbhe prabadhya paçcād dhar- prāñcaṇ hareyuh. tam upa- tavāi brūyāt. tad etasya rū- samādhāya caturgrhitam āj- pam kriyate ya esa tapaty ahar yaṇ grhītvā viçvebhyo de- vā etad ahno rūpam kriyate. vebhyas svāhe 'ti juhuyāt. pavitraṇ darbhāḥ pavayaty tad yathā vā ada⁵ āvasathavā- evāi 'nam. tad athe 'dmam sinam⁶ kruddham yantam ukṣa- ādīpya prāñcaṇ hārtavāi brū- vehatā⁷ vā 'numantrayetā 'ny- yāt. brāhmaṇa ārṣeya ud- ena vā priyena dhāmnāt⁸ 'vam dhared brāhmaṇo vā ārṣeyah eva tad viçvān devān anuman- sarvā devatāḥ sarvābhir evāi trayate. te⁹ hā 'smāi sarva 'nam tad devatābhiḥ samardha- evā¹⁰ 'kruddhā bhavanti.

yati. tam upasamādhāya pra- tiparetya gārhapatya ājyam adhiçrityo 'dvāsyo 'tpūyā 'vek- ṣya caturgrhitam ājyam grhī- tvā samidham upasamāgrhya prāñ udādravaty athā 'hava- niye samidham abhyādhāya dakṣiṇam jānv ācya juhoti viçvebhyo devebhyah svā- he 'ti. so yathā brāhmaṇam āvasathavāsinam kruddham yantam ukṣavehato 'pamantra- yetāi 'vam evāi 'tad viçvān de- vān upamantrayate. jānanti hāi 'nam upa hāi 'nam āvar- tanet. etad eva tatra karma.

¹ A. *eka*. ² A.C. *tapate*, B. *tadhaty*. ³ A.C. *nho*.

⁴ A. *dgam*, B.C. *dbham*. ⁵ A.B. *adavada*, C. *da*.

⁶ A. *avasthavās*; C. *avasathāvās-*. ⁷ A. *ṛksa-*, B.C. *hakā*.

⁸ B. *yā-*, C. *thā-*; B. *-no*, C. *-ne*. ⁹ All MSS. omit. ¹⁰ A. *evā*.

2. *atho khalv āhuh: yad* 7. *tad āhuh: yasyā 'hava-*
āhavanīyam anuddhṛtam' 63.1 *nīyam anuddhṛtam ādityo 'bhy-*
abhyudiyāt kīm tatra karma udīyāt kīm tatra karma kā
kā prāyaçcittir iti. etasmād prāyaçcittir iti. ete vāi raç-*
dha vāi viçvē devā apakrām- mayo viçvē devās te 'smād ūsi-
anti yasyā 'havanīyam anud- vāñśo 'paprayanti. tad asmāi
dhṛtam abhyudeti. sa darbhēna vyṛdhya te yasmād devā apa-
rajataṁ hiraṇyam prabadhya prayanti tām anu vyṛddhim
purastād dharet. tac candra- yaç ca veda yaç ca na tā ubhāv
maso⁶ rūpam kriyate. rātrer āhatur anuddhṛtam asyā 'bhy-
vā etad rūpam tad rātre rūpam⁶ udagād iti. tatre 'tthām kur-
kriyate. athe' 'dmam⁸ ādīpyā yāt: rajataṁ hiraṇyam darbhē
'nvañcam⁹ hāreyuḥ. tam upa- prabadhya purastād dhartavāi
sañādhāya catuṛghṛitam āj- brūyāt. tac candramaso rū-
yaṁ gṛhītvā viçvēbhyo de- pam kriyate rātrir vāi candra-
vebhyo svāhe 'ti juhuyād mās tad rātre rūpam kriyate.
yatra vāi dīptam tatrāi 'tad pavitraṁ darbhāḥ. pavayaty
iha gārhapatya ity eva vidvān evāi 'nam. tad athe 'dmam*
uddharet. asāv eva bandhūr⁹. ādīpyā 'nvañcam hartavāi brū-
atha¹⁰ hāi 'ka āhur ete ha¹¹ vāi yāt. brāhmaṇa ārṣeya uddha-
svargam lokam paçyanto juh- red brāhmaṇo vā ārṣeyah sarvā
vati ya ādityam iti. sa yo¹² devatāḥ sarvābhīḥ samardhayati. tam
*'smāl¹³ lokāt^{14**} kṣipre praji- upasamāñdhāya pratiparetya*
gāñset¹⁵ sa uditahomī syāt.

gārhapatya ājyam adhiçrityo
 'dvāsyo 'tpūyā 'vekṣya yathā-
 gṛhitam ājyam gṛhītvā sam-
 idham upasāñgṛhya prān udā-
 dravaty athā 'havanīye sam-
 idham abhyāñdhāya daksinām
 jānv ācya juhoti viçvēbhyo
 de vēbhyoḥ svāhe 'ti. so
 'sāv eva bandhūr na ha vāi

¹ A.B. *udhṛtam*.

² B. *adbhyudiyāt*; C. *-uday-*.

³ A. *tasmād*.

⁴ A.B. *-vā*.

⁵ A. *-masyo*.

⁶ A. *-ā*.

⁷ B.C. *yathe*.

⁸ All MSS. *dbham*.

* From here (eva) to ** below (lokāt) there is a lacuna in C.

⁹ A. *baddhvā*, B. *baddhvā*. ¹⁰ All MSS. *tha*.

¹¹ B. inserts *dagnya saṁsrajyera* (from the beginning of chapter 64).

¹² A. *ho*. ¹³ A. *dvāi*. ¹⁴ A. *gataçñī*, B. *gataçrl*. ¹⁵ B. *dn*.

¹⁶ A. *-jigāset*.

tatra kā canā 'rtir na riṣṭir
bhavati yatrāi 'ṣā prāyaṣṭittih
kriyate. etad eva tatra karma.

2. atho khalv āhūḥ: 64. 1 4. 4. 2. tad āhūḥ: yasyā
yadā 'gnayas saṁsṛjyeran kiṁ 'gnayaḥ saṁsṛjyeran kiṁ tatra
tatra karma kā prāyaṣṭittir karma kā prāyaṣṭittir iti. sa
iti. sa yadi parastād anyo yadi parastād dahann abhīyāt
'bhidahann' eyāt sa vidyāt par- tad vidyāt parastān mā ḡuk-
astān mā ḡukram āgāt prajātā² ram āgann upa mām devāḥ
me bhāyasy³ abhūc chreyān prābhūvañ chreyān bhaviṣyāmī
bhaviṣyāmī 'ti tathā hāi 'va 'ti. yady u asya hṛdayām vy
syāt. yadi tv asya hṛdayām eva likhēd agnaye vivicaye
vīlikhēd agnaye vivicaya iṣṭīm 'ṣṭākapālām puroḍāṣām nirva-
nirvāpet. etā eva pañcūḍāga pet. tasyā 'vṛt tā eva sāpta-
sāmidhenīr vārtraghnāv ājya- daṅga sāmidhenīr anubrūyād
bhāgāu virājāu⁴ saṁyājye⁵ vārtraghnāv ājyabhāgāu virā-
athāi⁶ 'te yājyāpūrṇavākye vi jāu saṁyājye athāi 'te yājyānu-
te viṣvag⁷ vātajātāsō⁸ vākye vi te viṣvag vātā-
agne bhāmāsaç ḡuce ḡu- jūtāsō agne bhāmāsaḥ
cayaç caranti tuvīmrak- ḡuce ḡucayaç caranti
śāsō⁹ divyā¹⁰ navagvā¹¹ tuvīmrakṣāsō divyā na-
vanā vananti dhṛṣatā¹² vayvā vanā vananti
rujanta¹³ ity atha yājyā dhṛṣatā rujanta ity atha
tvām agne mānuṣīr il- yājyā tvām agne mānuṣīr
ate¹⁴ viṣo hotrāvidām īdate viṣo hotrāvidām
vīvīcīm ratnadhāta- vīvīcīm ratnadhātāmām
mām¹⁵ guhā santām su- guhā santām subhaga
bhaga vīcādarçatām tu- vīcādarçatām tuvīṣvā-
vīṣmāṇasām¹⁶ suyajām¹⁷ nāsām suyajām gṛta-
gṛtaçriyām¹⁸ iti. atho ḡriyām iti. atho ha yo dvi-
hāi 'nayā pāpmanā vyārṛtsya- sato bhrātṛvāyād vyāvīrṣeta
māno yajeta kṣipre hāi 'va tatkāma etayā yajeta vi hāi
pāpmano vyāvartate. 'vā 'smād vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. prajāpatir. Similar phrasology occurred above, at the end of
CB. xii. 4. 1. 7. ³ A. bhāyacc. ⁴ A. virājye. ⁵ A. om. ⁶ A. the.

⁷ A. viṣvāç.

⁸ C. -tāvo.

⁹ A.B. tuvīmrakṣāsō, C. tamṛks-

¹⁰ A. dīpyā.

¹¹ A. vaçvā.

¹² A. dhṛtā.

¹³ =TS. iii. 8. 11. 1. (RV. vi. 8. 8).

¹⁴ A. īgate.

¹⁵ All MSS. -dhātāmām.

¹⁶ B.C. tuvīṣmāṇ-

¹⁷ C. suyujām.

¹⁸ A. pr̥tha-. The quotation is TS. iii. 8. 11. 2 (with which it agrees in
reading tuvīṣmāṇasām for tuvīṣvāṇasām of RV. v. 8. 3).

2. *yadi tv ayamito 'bhidah-* 3. *yad v ayamito dahann*
ann eyād¹ agnaye saīnvargāye² abhīyāt tad vīdyād abhi dviś-
'śtiñ nirvaped etā eva pañcada- antam bhrātrvyam bhavisyāmi
çā sāmidhenīr³ vārtraghnāv śreyān bhavisyāmi 'ti. yady
ājyabhāgāv virājāu sām yājye u asya hṛdayam vy eva likhed
athāi 'te yājyāpuronuvākye agnaye saīnvargāyā 'śtākapā-
65. 1. *mā no aśmin māhā-* lam purodācam nirvapet tasyā
dhanē parā⁴ varg⁵ bhā- 'rīttā eva saptadaça samidhe-
rabhṛd⁶ yathā sām var- nīr anubrūyād vārtraghnāv
gām⁷ sām rayiñ⁸ jaye⁹ ājyabhāgāv virājāu sām yājye
'ty atha yājyā parasyā adhi athāi 'te yājyānūvākye para-
sāmvato varam¹⁰ abhy ā syā adhi sāmvato 'va-
tara yatrā 'ham aśmi rā2ñ abhy ā tara yatrā
tam ave¹¹ 'ti. atho hāi 'na- 'ham aśmi tā2ñ ave 'ty
yā yad¹² bhrātrvyasya sām- atha yājyā mā no aś-
vīrvkṣeta tatkāmo¹³ yajeta¹⁴ min māhādhane parā
kṣipre hāi 'vā 'syā sāmvrñkte¹⁵. varg bhārabhṛd yathā
sām vargañ sām rayiñ
jaye 'ti. atho ha yo dviśato
bhrātrvyāt sām vīrvkṣeta tatkā-
ma etayā yajeta sām hāi 'vā
'smād vrñkte. etad eva tatra
karma.

2. *atho khalv āhuḥ: yad* 4. 3. 4. *ad āhuḥ: yasyā*
agnāv agnim abhyuddharet 'gnāv agnim abhyudhareyuh
kiñ tatra karma kā prāyaç- kiñ tatra karma kā prāyaç-
cittir iti. īçvarāu vā etāu

4. 3. 4. *ad āhuḥ: yasyā*
agnāv agnim abhyuddharet 'gnāv agnim abhyudhareyuh
kiñ tatra karma kā prāyaç- kiñ tatra karma kā prāyaç-
cittir iti. īçvarāu vā etāu
sampadyā 'gāntāu yajamāna-
sya prajāñ ca paçāñç ca nir-
dahāḥ. tad abhimantrayeta
sāmitam etc. (quoting VS. xii.
57 and 58) *dhehī 'ti çāntim evā*

¹ B.C. ed. ² A. *suvargāye.* ³ B.C. *-mīdh-.* ⁴ A. *carā.*

⁵ A. *vad*, B. *vāg*, C. *var.* ⁶ A. *-sṛd.*

⁷ A. *smavar-*; all MSS. *-ga*, For the reading *sām vargam* (both RV. and TS. have *sām-vārgam*) cf. Weber's note¹⁴ on TS. ii. 6. 11. 3.

⁸ A. *rathāñ.* ⁹ =SV. ii. 1000 (RV. viii. 75. 12). ¹⁰ All MSS. *-am.*

¹¹ C. *abhye*. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, *varam* and *tam* for RV. *varāñ* and *tāñ*). ¹² A. *vat.*

¹³ A. *-mā.* ¹⁴ A. *yajeta.* ¹⁵ A. *sampṛkte*; B. *samvṛkte*; C. *sāmvr̤te.*

'bhyām etad vadati yajamāna-sya prajāyāi paçūnām ahiñ-sāyāi.

3. agnaye 'gnimata iṣṭim 5. yady u asya hṛdyam vy
nirvapet. etā eva pañcadaça eva likhed agnaye 'gnimata 'stā-
sāmidhenir vārtraghnāv ājya- kapālam purodāçam nirvapet
bhāgāv virājāu samyājye athāi tasyā 'vṛt saptadaça sāmidhe-
'te yājyāpuronuvākye¹ agni-nir anubrūyād vārtraghnāv
na 'gnis samidhyate ka- ājyabhāgāv virājāu samyājye
vir gṛhapatir yuvā ha- athāi 'te yājyāpuronuvākye agni-
vyavād² juhvāsyā³ ity na 'gnih samidhyate ka-
atha yājyā tvam hy agne vir gṛhapatir yuvā ha-
agninā vipro vipro vya vād juhvāsyā ity atha
san satā⁴ sakha sakhyā yājyā tvam hy agne agni-
samidhyasa⁵ ity atho hāi nā vipro vipro sant
'nayā brahmavarcasakāmo ya- satā sakha sakhyā sam-
jeta tejasvī hāi 'va brahmavar- idhyasa iti cāntim evā 'bhy-
casī bhavati. ām etad vadati yajamānasya
prajāyāi paçūnām ahiñsāyāi.

4. atho khalv āhuḥ: yad etad eva tatra karma.
āhavanīyagārhapatyāu⁶ sam-
sṛjyeyātām kiṁ tatra karma
kā prāyaçcittir iti. agnaye
vītaya⁷ iṣṭim⁸ nirvapet. etā
eva pañcadaça sāmidhenir
vārtraghnāv ājyabhāgāv virā-
jāu samyājye athāi 'te yājyā-
puronuvākye agna ā yāhi
vītaye grānāno havya dā-
taye ni hotā satsi barhi-
ṣī⁹ 'ty atha yājyā yo agni m
devavītaye havisnān
āvivāsatī¹⁰ tasmāi¹¹ pā-
vaka mṛdaye¹² 'ti tasmāi
pāvaka mṛdaye 'ti.

¹ All MSS. -yā. ² A. havyavārça; B.C. havyavāvavāharça.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagārḥ, B. -patyāḥ.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ḡdaṣtiñ, B.C. -ti.

⁹ =SV. 1. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āvidas-.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. 1. 12. 9).

Phrases of Time and Age in the Sanskrit Epic.—By E.
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[This paper is the second installment in the series announced above, First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirdaça* ("not out of the ten days," xii. 36. 26); *sastika* = *sastikāudama* ("rice that ripens in sixty days"); *caturthaka* ("a fever that comes every four days"); *māsakālikam* (*veta-nam*, "wages for a month"); *ekamāsin* ("in a month"); *māsi-kasajucayāḥ* ("those who have a month's store"); *dvāduça-vārsika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikam cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *idam āhnikam kurvan*, "doing this daily" (*aharahah*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *trptir daçamāsikī*, *drādaçavārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacārika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrram*, *na hi trpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gacchat saḥ*; "one should never transgress the rule", *na cā 'nyad iha kartavyam kiñcid ūrdhram yathāridhi*. But *na karhi cīt* and *na kadā cāna* occur when emphasis is required, and *yadā* with the negative is used in the same way: *nā 'sūyāmi yadā vīprān*, "I never murmur against the priests", xii. 36. 4.

"Lately", besides phrases such as *na cirāt* (*maryāde 'yam sthāpitā*, i. 122. 8), is *nara-*, in composition: *naraja*, "lately born" (later born is *araraja*, with ablative, i. 128. 29); *navarādhū*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as "just now" is *idānīm tāvad eva*, xii. 227. 99. "As soon as" is expressed by *mātra*, "merely": *cintitamātram āgatam*, "merely (as soon as) thought of it came", i. 19. 21; *jātamātre*, "as soon as he was born", i. 123. 7; *āsannamātrah puruṣas tāih*, "as soon as they reached the man", xiii. 111. 32; *nivṛttamātre tv ayana uttare vāi divākare*, "as soon as the sun returned upon its northern course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is *kalyam eva*, i. 164. 10; "as soon as tomorrow comes", *çra idānīm*.¹ "Too long a time" is *atimahān kālah*, xiv. 14. 14. "Too early" and "too late" are expressed by *atikalyam*, *atisāyam*, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smin saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *saṁvatsare prāpte*, at the beginning of the year; *saṁāpte*, gate, *pūrṇe*, *vyatīte*, at the end of the year; *tata iṣṭe 'hani prāpte muhūrte sādhusammate*, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; *aprāptavati tasmin yāvyanam*, "without his having reached manhood", i. 101. 4. Peculiar is *abhi-gatāḥ* (*saṁāç catasrah*), iii. 158. 3, followed by *pañcamīm abhitāḥ samām*, "about."

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tīthāu kṣaṇe*, iii. 57. 1; *r̥tukālam anuprāptā*, i. 63. 40; *r̥tukāle samprāpte*, ib. 82. 5. He "made time" is "died," expressed both by *kāladharmam upeyivān* and by *kālam cakāra*. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that *itāḥ* points backward as well as forward, and that *purā* is future (as well as past) in xii. 322. 35 ff.

¹ So *idānīm* is "at once." The morrow-phrases are very numerous. The noun is *çvāhākāla* (the scholiast, xiii. 76. 5, cf. i. 195. 32, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *çvāh*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *çvobhūte*, *çvāhprabhāte*. The day after tomorrow is (adverbial), *tṛtīyāhe*, *tṛtīyadivase*.

The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālika*, one who eats once in two days (*caturthāṣṭamakālā*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe niyate kāle kadā cid api cā 'ṣṭame*, “(I eat) only once in two or even four days” (*trṣṇāvinayanam bhuñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *ṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; *ṣaṣṭhakālopaṇavāśin* being equivalent to *trirātrah*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ anaçan*, “fasting six meals” (three days). Occasionally the word for time is merely implied. Thus, “one who takes food once in ten days” is *daçāhāra* (= *daçāhāra*): *saptarātradaçāhāro dvādaçāhikabhojanah*, “a seven-night (or) ten-dieter (or) a twelve-day feeder”, xii. 304. 17. Haplogy helps (so to speak, “a ten-dayit man” from “ten-day-diet”), as is recognized by the scholiast, *eko hākāro luptah*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: “Eve and morn is eating ordained in the Veda for men; eating between-times is not approved”, xii. 193. 10; “One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal”, *antarā prātarāçām ca sāyamāçām tathāi 'ra ca*, xii. 221. 10; “One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times”, *na divā prasvapej jātu na pūrvāpararātriṣu, na bhuñjītā 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktum annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekurātrāntarāçitva, ekakālikabhojana, catur-*

¹ Bühler, on the authority of a scholiast, renders *kāla* as “hour” in *caturthaṣaṣṭhāṣṭamakālābhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

thāṣṭamakāla, sāṣṭhakālika, ṣadrātrabhojana, aṣṭāhabhojana, and so on, up to *māsopavāsin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālāyor bhojanam*, and ĆB. ii. 4. 2. 6. “eat only in the evening and morning.”

As *indriya, mahābhūta, tattva, sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutān bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idam muhūrtam* (Gorr. has *imam*) and in Mbh. xiii. 14. 379, *dīnāny aṣṭāu tato jagmūr muhūrtam iva*, “eight days passed then like a moment”. So *varṣapūgān* is a constant phrase; but in R. i. 48. 16, we find *varṣapūgāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapūgāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣinimesāṇi*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

*dadarça mithunāni nṛṇām
cakravat parivartantām gr̥hītvā pāṇinā karam,*

“he saw a pair of men revolving hand in hand”; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, *janmaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyuh*, when one passes it, *gatāyuh*, and gives up the ghost, *parāsuh*, may be indicated by a simple number: *gatā¹ trir aṣṭavarṣatā dhruvo ‘si*

¹ Though *atīta, vyatīta, vyatikrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *sāmvatsarān ṛtūn māsān bubudhe na bahūn gatān*, “knew not that many years, etc., had passed.”

pañcarinçakah (cf. *açitika*, etc.), “thrice eight years are gone, you are twenty-five”, xii. 322. 63; by the formal addition of ‘age’ (in the last example this follows, *vayo hi te ‘tivartate*), *pañcāçadvarṣavayāḥ*, “aged fifty years”, xii. 85. 9; or *vārsika* or ‘year’ or ‘arrived,’ etc., is expressed, as in xi. 3. 15–16:

*garbhastho*¹ *vā prasuto vā* ‘*py atha vā divasāntaraḥ*
ardhamāsagato vā ‘*pi māsamātragato* ‘*pi vā*
sānūvatsaragato vā ‘*pi dvisānūvatsara eva vā*
yāuvanastho ‘*tha madhyastho* *vṛddho vā* ‘*pi vipadyate*.

Current² phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *drihāyanavarat*, like a two-year old, xii. 267. 28; *trihāyāṇu*, a three-year old, *śoḍaçavarsa*, a sixteen-year old, *ṣaṭihāyana*, *ṣaṭīrarsin*, a sixty-year old (elephant), *açīçatararsā*, a hundred and eighty years old (woman), *daçādvāduçararsāḥ*, (children) of ten or twelve, iii. 188. 60; *daçavarsin*, *çutavarsin*, *çatararsasahasrin*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, “as soon as born he became (grew) thirteen years old,” *sa jātamātrot rāvṛdhe samāḥ sadyas tra-yodaça*. In xiii. 102. 57, *daçavarsāṇi* (*bālah*) can scarcely be “ten years of age” (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Drona is declared to be *rayasā* ‘*çitīpañcakah* “eighty-five in age”; yet this is said by the scholiast to mean “four hundred years old”, which perhaps in an earlier text would be correct; but Drona has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five (“having eighty and pentad”). So *ṣaṭka* is used for six in the late epic and the late Pañcarātra, cit. PW., has a parallel, *çatāṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhaçayyām upādāya bhajate pūrvadehikam
*bālo yurā vā vṛddhaç*³ *ca yat karoti çubhāçubham*
tasyām tasyām arasthāyām bhuñkte janmani janmani,

¹ Compare *sāñmāsika* (*garbha*), i. 95. 88.

² In Manu are found also *anirduça* (above), “not ten years old”; *ūna* prefixed, “less” (not quite) so many years; and *saptatyā* *sthavirāḥ*, “old by seventy,” viii. 394.

³ Elders or ancients are *pūrve pūrvatare cāi ‘va janāḥ*, “men of old and still older times”, xii. 268. 18 (“ancient exploits”, *pūrvavyatitāni* *vikrāntāni*, i. 222. 29).

xii. 323. 14 (ib. 181. 14 *bhujyate pāurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīm navamīm daçām*, and then cease (in the tenth) as one expires. Çiva is said to be the three stages, birth, life, and death of mortals (*tridaça*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after çāçvatīh *samāh*¹. Uttañka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jānithāh*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Çiva's solar(?) epithet, *dvādaça*, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! Çiva is also *tridaça* ib. 62 (N., *tisro daçāh*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*sadvarsa era bālah*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kāumāram brahmacaryam*, xiv. 53. 26, "chastity from youth up"); *yuvan* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā soñcaçavarṣah*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāuvana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyeṣṭha* is old, *kaniyāñso vivar-dhante jyeṣṭhā hīyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daçā*, we find *vrddhatām prāptah* is explained as *pramāñe parame sthitah*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayah-pramāṇam*, "the measure of this age."

The norm of life is a century: *çatāyur uktah puruṣah sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*çataviryaç ca* xiii. 104. 1). A good man reaches that age, *varsacatin*, *çata-*

¹ This is not invariably "constant," but "continuous." So, though "now and forever" is *adya çāçvatam*, i. 160. 9, yet in i. 173. 38 and 45, *çāçvatīh sāmāh* is (twelve) "continuous years."

varṣabhāk, iii. 314. 28 (cause of short life, xiii. 104 and 144). Sinners of twenty and thirty cannot live to the age of one hundred, *viñçativarsāh* (etc.) *pareṇa varṣaçatān na bhaviṣyanti*, xii. 28. 10. The poor reach a hundred years, *çatavarsāh*, xii. 28. 27. Common is the repetition of the old phase “hundred autumns,” *çaradāñ çatam: jīva susukhī* १. १., i. 74. 64; *sukhī* १. १., 1. 199. 11; *satiñjīva* १. १., iii. 78. 25 (*varṣāyutam*, 28); *sa jīret* १. १., iii. 166. 17. The same in terms of years or summers: *jīved varṣaçatam*, vi. 23. 25; *jīvatv eṣa çatañ samāh*, ii. 68. 87; *modamānāh çatam samāh*, ii. 62. 9; *nityam bhavatu te buddhir eṣā rājañ chatam samāh*, i. 200. 26; (*rājā*) *bharisyasi çatañ samāh*, iii. 249. 34. The last examples show the indefinite extension. So in the older phrase, e. g. xii. 38. 11, *bhara nas tvam mahārāja rāje 'ha çaradāñ çatam*; i. 207. 20, *tena tiṣṭhantu nagare Pāñḍavāḥ çaradāñ çatam*. The phrase has become equivalent to “many years.” When the crocodile girls are cursed for a hundred years, *çatañ samāh*, i. 216. 23, the statement is made that “hundred” and “hundred thousand” are vague phrases for “ever”, 217. 8, *çatañ çatasahasrañ tu sarvam akṣayyavācakam*. Compare ii. 15. 18 ff., where one hundred and one hundred and one are both indefinite. A late and rare noun is *çārada* (the adj. is common), *garbho ravṛdhe supta çāradāñ*, iii. 99. 24.

In the old legends, the heroines, Çakuntalā, Damayanti, Sāvītri, Prthī, and Krṣṇā herself are adult at the time of marriage. But adult may mean no more than twelve years, the age of Sītā and Juliet. In the didactic parts of the epic, girls are required to be wed as babies. Virāṭa’s daughter plays doll, but this again may represent maturity (just after the marriage she becomes pregnant). The rule is that a man of thirty wed a girl of ten before puberty (*magnikā*); a man of twenty-one, a girl of seven, xiii. 44. 14. Manu ix. 94 raises these ages to twelve and eight, but in the latter case the man is three times eight. Gobh. G. S. iii. 4. 2, says *nagnikā tu çreṣṭhā*. Krṣṇā’s age is mentioned some fifteen years or more after the great war, and even at this time she is delicately said to be *madhyam vayāḥ kīm cid ira spr̥gantī*, “as it were just about grazing on middle age”, xv. 25. 9. She would have been at least fifty according to the poem itself; but perhaps it would be indecorous to press this point.

The original plan of this division of my subject-matter included a section on the syntax of time-expressions and another on epic dates. The former section has grown into a complete article and will be found in *AJP.* No. 93. The latter will form an excursus to the next paper in the series, which will treat of epic chronology and astronomy.

CORRIGENDA.

In this volume, First Half,

p. 8, section 58, for *garōḍmānīkīhīh* read *garōḍmānīkīh*.
p. 5, " 63, for *maradō* read *marakō*.
p. 5, " 64, for *mūn* read *min*.
p. 5, " 66, for *zivishnīh* read *zivishu*.
p. 7, " 70, for *aīgh* read *aīsh*.
p. 7, " 71, for *tvākhshāk* read *tvakhshāk*.
p. 9, " 75, for *lātā* read *lālā*.
p. 14, " 92, for *-dkīnīk* read *kīnīk*.
p. 17, " 101, for *mīnīshmō* read *mīnīshnō*.

The plate inserted into this number of the *Journal* is to illustrate the article on Babylonian and Pre-Babylonian Cosmology, Vol. xxii, p. 188 ff.

PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY,
AT ITS
MEETING IN BOSTON, MASS.,
1902.

THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvernat	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Rautz-Rees, Mrs.	Woods
Foote	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

tesy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

HONORARY MEMBERS.

Prof. Richard Garbe, Tübingen, Germany.
 Prof. Richard Pischel, Berlin, Germany.
 Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

Prof. Willis J. Beecher, Auburn, N. Y.
 Mr. W. M. Crane, Cambridge, Mass.
 Mr. Aaron Ember, Baltimore, Md.
 Dr. Carl C. Hansen, San Francisco, Cal.
 Mr. Walter D. Hopkins, Brooklyn, N. Y.
 Mr. Henry M. Huxley, Cambridge, Mass.
 Mr. S. H. Langdon, New York, N. Y.
 Dr. Enno Littmann, Princeton, N. J.
 Mrs. G. F. Moore, Cambridge, Mass.
 Mr. Horace M. Ramsey, San Mateo, Cal.
 Mr. J. Nelson Robertson, Toronto, Canada.
 Dr. Arthur W. Ryder, Cambridge, Mass.
 Mr. W. G. Seiple, Baltimore, Md.
 Mr. David B. Spooner, Benares, India.
 Miss Olive M. Winchester, Cambridge, Mass.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. M. H. Morgan, Cambridge, Mass.
 Rev. Charles S. Sanders, Aintab, Turkey.
 Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the Oriental Bibliography has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-

tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lanman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lall Doss, Calcutta; and that (on p. 244) "Kauva" should be Kunwar (Kuñvara=Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Holy Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhistic monument at Sānchi is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Civa reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdađ, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *thethera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chūri*, knife; *sūl*, needle; *jūl*, louse; *pānī*, water; *lou*, salt; *dūk*, sickness; *cor* (chor), thief; *rūp*, silver; *dūd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khā*, eat; *pī*, drink; *jā*, go; *jan*, know; *rū*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing

here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tieles, Leiden.

CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tieles and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.

Balance from old account, Dec. 31, 1900	\$1,406.80
Dues (177) for 1901	\$884.75
Dues (32) for other years	157.74
Dues (20) for Hist. S. Rel. Sect.	40.00
	————— \$1,082.49
Sales of publications	294.39
Collected for Or. Bibliog.	78.00
State National Bank Dividends	\$111.88
Interest Suffolk Savings Bank	8.45
" Prov. Inst. Savings	46.56
" Connecticut Savings Bank	20.80
" National Savings Bank	20.80
	————— 208.44
Gross receipts for the year	1,663.32
	—————
	\$3,070.12

EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI ²	\$829.35
" " vol. XXII ¹	711.91
" " circulars, etc.	44.49
Engrossing letter and cover	14.00
Photograv. plate and prints of Mr. Salisbury	36.25
20 reams paper	84.00
	----- \$1,720.00
Subscription to Orient. Bibliogr.	\$96.05
Deficit on N. Y. Dinner	21.00
	----- 117.05
Honorarium to editor (18 months)	\$150.00
Postage, etc., "	17.35
" " Librarian	12.76
" " Treasurer	9.58
	----- 189.69
Gross expenditures	----- \$2,026.74
Credit balance on general account	1,043.38
	----- \$8,070.12

STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings)	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)	225.00	225.00
V. Connecticut Savings Bank	500.00	500.00
VI. National Savings Bank	500.00	500.00
VII. Accrued Interest in II	319.73	366.29
VIII. " " IV	38.08	41.51
IX. " " V	15.10	35.90
X. " " VI	15.10	35.90
XI. Cash on hand	1,406.80	1,048.38
	\$7,758.99	\$7,588.38

REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL,
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are :

1. Lady Meux MSS. Nos. 2-5, containing : The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Ahëta Mikâël ; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented :

Dr. Arnold, The interpretation of קָרְנִים מִידּו לְ , Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronunciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Samuel Hunagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāiminiya Brāhmaṇa, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

Dr. Ryder, Note on *bṛhacchandas*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernat, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University.

Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.

Dr. Scott, *The owls and parrots of Polynesia.*

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, *Syrian wedding and funeral songs.*

Dr. Foote, *Note on 2 Kings vi, 6.*

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, *Kṛṣṇanātha's commentary on the Bengal recension of the Cākuntalā.* Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, *Evidence of Satī among the early Greeks* (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, *Biblical love-ditties.*

Professor Hopkins, *Beast fables in the Mahābhārata.*

Mr. Oussani, *Popular superstitious in early Arabia.*

Professor Jackson, *The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs.* In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānchi.

Professor Toy, *Creator gods.*

Dr. Ward, *Symbols of Babylonian gods.*

Mr. Kohut, *Jewish contributions to Comparative folk-lore* (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

President—President Daniel Coit Gilman, of Baltimore.

Vice-Presidents—Dr. William Hayes Ward, of New York; Professor Crawford H. Toy, of Cambridge; Professor Charles R. Lanman, of Cambridge.

Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.

Recording Secretary—Professor George F. Moore, of Cambridge.

Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.

Treasurer—Professor Frederick Wells Williams, of New Haven.

Librarian—Mr. Addison Van Name, of New Haven.

Directors—The officers above named: and President William R. Harper, of Chicago; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York; Professors Maurice Bloomfield and Paul Haupt, of Baltimore; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read:

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māndūkya Upaniṣad with the Kārikā of Gāuḍapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένης.

The Corresponding Secretary read by title the following papers:

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Cāradā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichenus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (a) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (b) The interpretation of קָרְנִים מִידּוֹן, Hab. iii, 4.
3. Dr. W. R. Arnold; (c) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (a) The principal dialects of the Philippine Islands.
6. Dr. Blake; (b) Outlines of the Tagálog grammar.
7. Dr. Blake; (c) Points of contact between Semitic and Tagálog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çāradā-Tilaka Tantra.
13. Dr. Foote; (a) Note on 2 Kings vi, 6.
14. Dr. Foote; (b) Parallels in Latin poets to the Song of Songs.

15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase έξ ξλυσσομένης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagīd.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernat; The historical side of some MSS. of Bar-Bahlūl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jāiminiya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesīḥ (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *bṛhacchandas*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇānātha's commentary on the Bengal recension of the Çakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māndūkya Upanisad with the Kārikā of Gāudapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.

Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887. His Excellency, OTTO VON BOEHTLINGK, Hospital Str. 25, Leipzig, Germany. 1844.

JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.

Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.

Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1898.

Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.

Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1898.

Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.

Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.

Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1898.

Prof. HENDRIK KERN, University of Leyden, Netherlands. 1898.

Prof. FRANZ KIELHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.

Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.

Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.

Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.

Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.

Prof. RICHARD PISCHEL, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.

Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.

Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1898.

Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.

Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.

Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.

EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex),
England. 1899.
Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts
Str. 15.) 1890. [Total, 25.]

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.
Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.
Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor,
Great Britain. 1896.
Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.
Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1893.
Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.
Hon. SIMEON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.
Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.
Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.
Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.
Rev. HARLAN P. BEACH, Montclair, N. J. 1898.
Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y.
1900.
Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1893.
Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.
Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.
FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore,
Md. 1900.
Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New
York, N. Y. 1891.
FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.
Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa.
1900.
Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md.
1881.
Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea
Square, New York, N. Y. 1897.
Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.
Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C.
1896.
Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.
Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York,
N. Y. 1879.
Miss SARAH W. BROOKS, Lexington, Mass. 1896.
Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre,
Mass. 1886.
Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New
York, N. Y. 1881.
Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.
Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.
Dr. W. CALAND, 5 Seeligsingel, Breda, Netherlands. 1897.

Rev. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.
Rev. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.
Prof. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
Dr. FRANKLIN CARTER, Camden, N. C. 1878.
Dr. PAUL CARUS, La Salle, Illinois. 1897.
Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.
Miss EVA CHANNING, Exeter Chambers, Boston, Mass. 1888.
Dr. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.
CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.
Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.
Prof. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.
Wm. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.
†GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.
Miss ELIZABETH S. COLTON, Easthampton, Mass. 1896.
WILLIAM MERRIAM CRANE, 16 East 37th St., New York, N. Y. 1902.
STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
Prof. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.
Prof. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.
LEE MALTBIE DEAN, North Brookfield, Mass. 1897.
ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.
JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.
Dr. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.
Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.
Prof. JAMES F. DRISCOLL, St. Austin's College, Washington, D. C. 1897.
SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.
Dr. HARRY WESTBROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.
WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
Prof. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.
Mrs. WILLIAM M. ELICOTT, 106 Ridgewood Road, Roland Park, Md. 1897.
Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.
Rev. ARTHUR H. EWING, The Jumna Mission House, Allahābād, N. W. P., India. 1900.
Rev. Prof. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.
MARSHALL BRYANT FANNING, 1079 Boylston St., Boston, Mass. 1897.
Prof. EDWIN WHITFIELD FAY, University of Texas, Austin, Texas. 1888.
ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.
Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.
Rev. JOHN C. FERGUSON, 121a Bubbling Spring Road, Shanghai, China. 1900.
†Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

Rev. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.
 †FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.
 Rev. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.
 Prof. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1888.
 Dr. WILLIAM H. FURNESS. 3d, Wallingford, Delaware Co., Penn. 1897.
 Rev. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.
 Prof. BASIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.
 Dr. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.
 LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.
 Rev. A. KINGSLEY GLOVER, Wells, Minn. 1901.
 Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.
 Prof. RICHARD J. H. GOTTHEIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.
 JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.
 LOUIS H. GRAY, Ph.D. (Princeton Univ.), 58 Second Ave., Newark, N. J. 1897.
 †Dr. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.
 Miss LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.
 Miss LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.
 Dr. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.
 Dr. J. B. GROSSMANN, 236 Custer Ave., Youngstown, O. 1894.
 Prof. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, O. 1890.
 CHAS. F. GUNTHNER, 212 State St., Chicago, Ill. 1889.
 Rev. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.
 Dr. CARL C. HANSEN, Lakawn Lampang, Laos (via Brindisi, Moulmain, and Raheng). 1902.
 Prof. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.
 Pres. WILLIAM RAINY HARPER, Univ. of Chicago, Chicago, Ill. 1885.
 Prof. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.
 Prof. PAUL HAUPT (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1888.
 Dr. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.
 Prof. RICHARD HENEBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
 Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.
 Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.
 Rev. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.
 Prof. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.
 WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.
 Prof. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1873.
HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
Rev. MARCUS JASTROW, 139 West Upsilon St., Germantown, Pa. 1887.
Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.
Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.
Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
†Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.
BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
†HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.
ROBERT LILLEY, Grafton, Mass. 1894.
Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.
Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
†BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
ALBERT MORTON LYTHGOE, Girga, Upper Egypt. 1899.
Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.

Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.
 Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.
 Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.
 Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.
 WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.
 Mrs. MATILDA R. McCONNELL, 112 Madison Ave., New York, N. Y. 1890.
 Rev. JOHN MCFADYEN, Knox College, Toronto, Canada. 1899.
 Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.
 Rev. W. B. MCPHERSON, Johns Hopkins University, Baltimore, Md. 1901.
 Prof. WILLIAM N. MEBANE, Dublin, Pulaski Co., Va. 1898.
 TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.
 Mrs. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.
 Prof. LAWRENCE H. MILLS (Oxford University), 119 Iffley Road, Oxford, England. 1881.
 Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
 Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
 †Mrs. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.
 PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1893.
 Prof. EDWARD S. MORSE, Salem, Mass. 1894.
 WARREN J. MOULTON, Ph.D. (Yale Divinity School), 22 East Divinity Hall, New Haven, Conn. 1899.
 Rev. Dr. PHILIP S. MOXOM, 88 Dartmouth Terrace, Springfield, Mass. 1898.
 Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.
 ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.
 Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.
 Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
 Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1898.
 GEORGE N. OLcott, Ridgefield, Conn. 1892.
 †ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.
 JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
 Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.
 Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.
 Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.
 Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.
 Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.
 Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.
 Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
 Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.
 Prof. DAVID PHILLIPSON, Hebrew Union College, Cincinnati, O. 1889.
 MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
Madame ZÉNAÏDE A. RAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.
HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.
Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.
ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.
J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.
Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.
Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.
Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
Miss ADELAIDE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
Mrs. JANET E. RUUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.
Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.
Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.
Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
MONTGOMERY SCHUYLER, JR., U. S. Embassy, St. Petersburg, Russia. 1899.
Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.
J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.
Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.
Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.
Mr. LOUIS C. SOLYOM, Library of Congress, Washington, D. C. 1901.
Prof. MAXWELL SOMMERSVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.
WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.
Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.
Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
DAVID BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.
HENRY HULL ST. CLAIR, JR., 131 West 111th St., New York, N. Y. 1900.
Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.
Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.
NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.

Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.
JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.
Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.
MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.
HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.
Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.
Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.
Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.
Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.
Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.
Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.
JOHN M. TROUT, Bridgeville, Del. 1899.
Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.
Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.
ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1868.
EDWARD P. Vining, 49 Second St., San Francisco, Cal. 1883.
THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.
Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.
Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.
Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.
Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.
Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.
CHARLES WALLACE WATTS, Smithland, Ky. 1898.
Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.
Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.
Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.
Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.
Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.
Rev. E. T. WILLIAMS, U. S. Legation, Pekin, China, 1901.
FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.
TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.
Dr. THOMAS WILSON, U. S. National Museum. Washington, D. C. 1897.
Rev. Dr. WILLIAM COPEL WINSLOW, 525 Beacon St., Boston, Mass. 1885.
Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.
HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.
Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sts., Philadelphia, Pa. 1898.
Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

WILLIAM W. WOOD, 1604 Linden Ave., Baltimore, Md. 1900.

JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.

Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge, Mass. 1898.

Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.

Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.

Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.

[TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.

Rev. DR. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.

Rev. JOHN L. CHANDLER, Madura, South India. 1899.

SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.

ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1899.

DR. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.

Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.

Prof. ARTHUR L. GILLETT, Hartford Theological Seminary, Hartford, Conn. 1898.

Prof. GEORGE S. GOODSPED, University of Chicago, Chicago, Ill. 1899.

DR. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge, Mass. 1899.

Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass. 1899.

Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.

Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt. Vernon St., Boston, Mass. 1900.

Prof. MORRIS H. MORGAN, Harvard University, Cambridge, Mass. 1902.

WILLIAM W. NEWELL, Cambridge, Mass. 1898.

FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge, Mass. 1900.

Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.

Rev. DR. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y. 1898.

Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.

Prof. LANGDON C. STEWARDSON, Lehigh University, South Bethlehem, Pa. 1901.

Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.

Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.

Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.

[TOTAL, 23.]

IV. CORRESPONDING MEMBERS.

Prof. GRAZIADIO ISAIA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.

Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.

Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.

Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.

Rev. Dr. HENRY BLODGET (formerly Missionary at Peking, China), 318 State St., Bridgeport, Conn. 1858.

Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.

Rev. MARCUS M. CARLETON, Missionary at Ambala, India.

Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.

Rev. WILLIAM CLARK, Florence, Italy.

Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.

Rev. JOSEPH EDKINS, Shanghai, China. 1869.

A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.

HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.

Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.

Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.

Rev. JOHN T. GULICK, Missionary at Osaka, Japan.

Dr. WILLABE HASKELL, 96 Dwight St., New Haven, Conn. 1877.

Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.

Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.

Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.

Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.

Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.

Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.

Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.

Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.

Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.

Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.

ALPHONSE PINART. [Address desired.] 1871.

Prof. LéON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.

Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, China.

Rev. W. A. SHEDD, Missionary at Oroomiah, Persia. 1893.

Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.

Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.

Rev. GEORGE T. WASHBURN, Meriden, Conn.

Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.

Rev. JOSEPH K. WHITE, New Hâmburgh, N. Y. Corp. Member, 1869.

[TOTAL, 36.]

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II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.
Anthropologische Gesellschaft.
PRAGUE: Königlich Böhmische Gesellschaft der Wissenschaften.
DENMARK, ICELAND, REYKJAVIK: University Library.
FRANCE, PARIS: Société Asiatique. (Rue de Seine, Palais de l'Institut.)
Académie des Inscriptions et Belles-Lettres.
Bibliothèque Nationale.
Musée Guimet. (Avenue du Trocadéro.)
École des Langues Orientales Vivantes. (Rue de Lille, 2.)
GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.
Königliche Bibliothek.
Seminar für Orientalische Sprachen (Am Zeughause 1.).
GÖTTINGEN: Königliche Gesellschaft der Wissenschaften.
HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)
LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.
MUNICH: Königlich Bairische Akademie der Wissenschaften.
Königliche Hof- und Staatsbibliothek.
GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.
(22 Albemarle St., W.)
Library of the India Office. (Whitehall, SW.)
Society of Biblical Archaeology. (37 Great Russell St., Bloomsbury, W.C.)
Philological Society. (Care of Dr. F. J. Furnivall,
3 St. George's Square, Primrose Hill, NW.)
ITALY, FLORENCE: Società Asiatica Italiana.
ROME: Reale Accademia dei Lincei.
NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.
THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Volkenkunde van Nederlandsch Indië.
LEYDEN: Curatorium of the University.
RUSSIA, HELSINGFORS: Société Finno-Ougrienne.
ST. PETERSBURG: Imperatorskaja Akademija Nauk.
Archeologiji Institut.
SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

III. ASIA.

CALCUTTA, GOV'T OF INDIA : Home Department.

CEYLON, COLOMBO : Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING : Peking Oriental Society.

SHANGHAI : China Branch of the Royal Asiatic Society.

TONKIN : l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY : Bombay Branch of the Royal Asiatic Society.

CALCUTTA : The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jaun Bazar St.)

LAHORE : Library of the Oriental College.

JAPAN, TOKIO : The Asiatic Society of Japan.

JAVA, BATAVIA : Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA : Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

Egypt, CAIRO : The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

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Boston Public Library.

Chicago University Library.

Harvard Sanskrit Class-Room Library.

Harvard Semitic Class-Room Library.

Harvard University Library.

Nebraska University Library.

New York Public Library.

CONSTITUTION AND BY-LAWS
OF THE
AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the **AMERICAN ORIENTAL SOCIETY**

ARTICLE II. The objects contemplated by this Society shall be:—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three

years. One or more other meetings, at the discretion of the Directors, may also be held each year at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. a. The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. b. After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. c. At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

2. Any member shall be allowed to draw books from the Library upon the following conditions: he shall give his receipt for them to the Librarian, pledging himself to make good any detriment the Library may suffer from their loss or injury, the amount of said detriment to be determined by the Librarian, with the assistance of the President, or of a Vice-President; and he shall return them within a time not exceeding three months from that of their reception, unless by special agreement with the Librarian this term shall be extended.

3. Persons not members may also, on special grounds, and at the discretion of the Librarian, be allowed to take and use the Society's books, upon depositing with the Librarian a sufficient security that they shall be duly returned in good condition, or their loss or damage fully compensated.

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Fifty copies of each article published in this Journal will be forwarded to the author. A larger number will be furnished at cost.

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GENERAL NOTICES.

1. Members are requested to give immediate notice of changes of address to the Treasurer, Prof. Frederick Wells Williams, 135 Whitney avenue, New Haven, Conn.
2. It is urgently requested that gifts and exchanges intended for the Library of the Society be addressed as follows: "The Library of the American Oriental Society, New Haven, Connecticut, U. S. America.
3. For information regarding the sale of the Society's publications, see the next foregoing page.
4. Communications for the Journal should be sent to Prof. E. Washburn Hopkins or Prof. Charles C. Torrey, New Haven.

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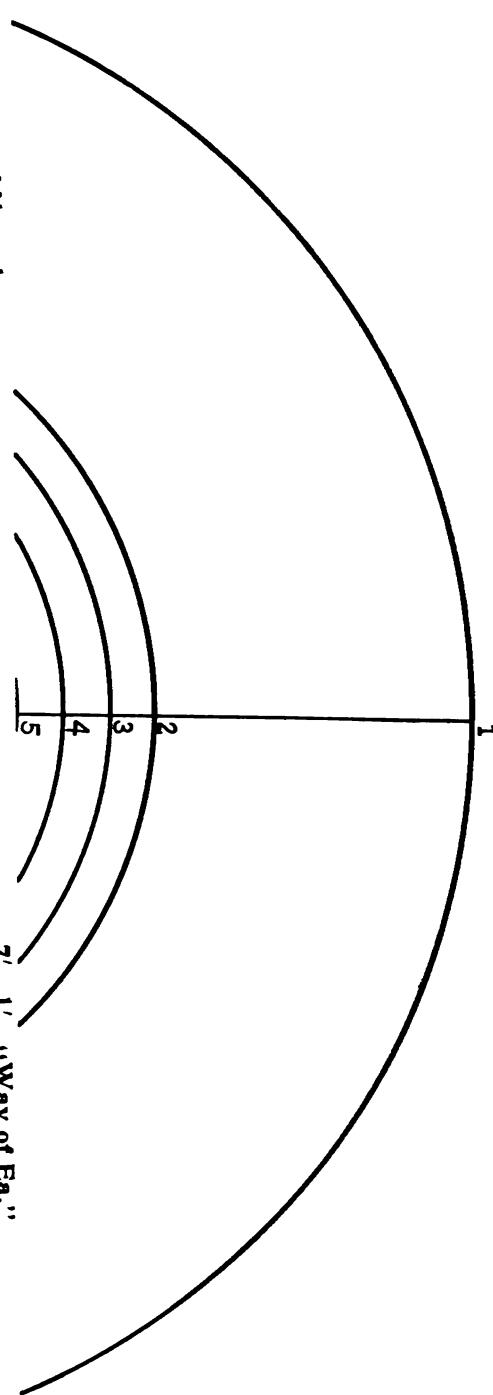
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Persons interested in the Historical Study of Religion may become members of the Section of the Society organized for this purpose. The annual assessment is \$2; members receive copies of all publications of the Society which fall within the scope of the Section.

KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxii, p. 138.



4, 4' Globe of Nergal.

5, 5' Globe of Ishtar.

6, 6' Globe of Nabu.

7, 7' Globe of Shamesh.

8, 8' Globe of Sin.

7'—1' "Way of Ea."
9 9, 9 9 Two of the four seas by
which the Upper E-KUR is separated
from the Nether.

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